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ADDITIONS, OBSERVATIONS AND CORRECTIONS, ON A REVIEW OF THE
PRECEDING NUMBERS OF THIS VOLUME.

JANUARY. "*The Divinity of Christ.*"
P. 8.

OUR highly-valued American correspondent asks the Editor if an Unitarian could with perfect good faith adopt the phrase "*the divinity of Christ*"? We answer, that in common acceptation the expression might imply the *deity* of Christ, and therefore on the lips or from the pen of an Unitarian it ought not to be used without explanation. With this, we are advocates for the phrase. The *divinity* of Christ, in strictness of speech, is the same as the *divinity* of Christianity. Christianity is *divine* as a revelation from God; Christ is *divine* as the messenger bringing this heavenly revelation. The use of the term, properly guarded, might take from gainsayers one of their ambiguous charges; for when they accuse Unitarians of denying our Lord's *divinity*, they *may* mean only his essential *deity* and equality with the Father; but they are, we believe, generally understood by the common people to mean the heavenly origin of the gospel, or at least the divine inspiration of its great Revealer. This, Unitarians assert as strongly as any Christians, and they appear to us to be wrong in giving up to their opponents the language which truly expresses their own views. If Christians are made by Christ "partakers of the *divine* nature," (2 Pet. i. 4,) they may surely term Christ *divine* and assert his *divinity* as "the Christ of God," without deviating from philosophical propriety or trespassing upon scriptural truth.

The "Judicious" Hooker. P. 11. The same correspondent inquires into the reason, and seems to question the propriety, of the epithet commonly prefixed to Hooker's name. There is now lying before us the *Edinburgh Review* just published, No. LXXXVIII., in which an able and bold writer on "The Church of England" also demurs to this honorary

title. He says in a note, p. 508, "The eloquence of Hooker has been deservedly praised; but the justice of the epithet '*judicious*,' which his admirers have attached to his name, is rather more questionable. Certainly there never was a more thorough-going advocate of things established, than he has shewn himself in the whole Fifth Book, forming more than a third part of the entire Ecclesiastical Polity."

The Sacramental Test. P. 39. The writer is assured by a magistrate for the county of Middlesex, who has been some years in the Commission of the Peace, that he never took nor has been required to take this test, and that he believes his case is by no means singular. Instances occur yearly of members of corporations and of sheriffs of counties fulfilling their offices without submitting to the degrading qualification. They are protected by the Indemnity Act. This being the case, the Corporation and Test Acts are so far a nullity. They are, however, remnants of intolerance which for the honour of the statute-book ought to be removed; and as long as they remain, they fix a stigma upon Nonconformists, under which no men conscious of an equality with their fellow-citizens in all that constitutes patriotism and trust-worthiness, can be expected to rest patient and contented.

FEBRUARY. "*Seventh-Day Sabbath Protestant Dissenters.*" Wrapper, p. 2. This advertisement for a minister of this persuasion, to whom when found "particulars of the endowment" will be stated, shews the vanity of attempting to uphold peculiar opinions by testamentary bequests. The human mind will grow in spite of parchment fetters, and truth will outlive places of worship. It is curious to see a public declaration of the order of "the Court of Chancery" for re-opening a meeting-house set apart for a doctrine which the Head

of that court must by virtue of his office consider heretical, and for a worship which he must regard as schismatical.

Unbelievers in Unitarian Congregations. P. 72. The controversy on this subject carried through the volume has, we understand, given occasion of triumph to one of the Calvinistic magazines. It is sagely concluded that because there are Unbelievers amongst Unitarians, there must be an affinity between Unitarianism and Infidelity! What would the Calvinists say if we were to argue from their own occasional admissions of there being immoral men amongst them, that Calvinism and immorality are in alliance? The controversy before us shews that Unbelievers are distinguished from Unitarians, and that the connexion of here and there one of them with Unitarian congregations, is to those congregations matter of great surprise. The number of Unbelievers in such connexion is we are confident very inconsiderable; they are in every case known to us, mere hearers and in no one case communicants at the Lord's table; and probably, in all cases, they are rather doubters on some one point of the Christian evidence than decided Unbelievers. What should induce an infidel, really such, to attach himself to Christian Unitarians? Their profession is nearly as unpopular as his own, and they have no bribes to offer in any shape to a worldly temper. In truth, no Christians are more disliked and reviled by the leading Unbelievers of the day than the Unitarians. This fact is a sufficient answer to the charge which has occasioned these remarks. The Calvinists cannot but know the fact; the Unitarians can scarcely lament it.

Dr. Priestley. P. 75. The English do not, any more than the American Unitarians, look up to this great man as a master. They admire his powerful mind and his excellent character, and consider him to have been an eminent and most useful Christian Reformer; but they do not subscribe to all his opinions. He himself would not have been bound to hold to-morrow the opinions of to-day. What they complain of in "Dr. Channing's Sermon" is, not that he undervalues, but that he misrepresents Dr. Priest-

ley; what they wonder at is, not that Dr. Channing does not receive Dr. Priestley's views of the person of Christ, but that he shews an unfriendly feeling towards the Doctor's memory. The misrepresentation is we know unintentional, and the unfriendly feeling may have grown up insensibly in Dr. Channing's mind: yet both may be injurious to the cause of truth. On either side of the water, it is really a work of supererogation for an Unitarian, of any description, to attempt to lessen Dr. Priestley's influence. *The world is not gone after him.*—We make not these observations in anger, but with much regret. We consider Dr. Channing to be a masterly theological writer; and no greater proof can be given of his powers than his growing popularity with the English Unitarians, whom he has certainly taken no pains to conciliate.

"Geneva Catechism." P. 77. The favourable reception of this valuable manual of Christian instruction is not more flattering to our Genevese brethren, than creditable to the good sense and piety of our Transatlantic friends.

Violation of the Principle of the Bible Society. P. 97. The violation is not confined to India. Scarcely an anniversary takes place at home without exhibiting some departure from the neutral ground on which the members of the Bible Society profess to stand. The writer has heard clergymen from the platform at these meetings extol the Church of England as pure and apostolical, and praise the Liturgy as all but inspired; and he is not sorry to remember that he has not always heard such eulogiums without protesting against them. He has heard Dissenting ministers deliver on such occasions something like Calvinistic sermons. He has even heard a reverend Secretary of the parent institution make his boast in one of these public companies, consisting partly of Quakers, of the circulation of the Bible by means of the Society among the myrmidons of the late Emperor Alexander, the Head of the "Holy Alliance," and of its efficacy in making them good soldiers! [With the same flagrant inconsistency, the late Mr. Butterworth, of the Wesleyan denomination, being in the chair at the

opening of a "School for All," indebted chiefly for its existence to the Quakers, who formed a large proportion of the meeting, read long extracts from the letters of a private soldier, setting forth how the said soldier prayed and fought by turns at the battle of Waterloo, and how "the Lord Jesus" strengthened his arm against the Frenchmen. The extracts were to shew, according to the worthy chairman, the blessings of universal education, in consequence of which the Bible will become a necessary item in a soldier's knapsack; soldiers and sailors will then pray as well as fight; and when they have done their duty, the art of writing will enable them to report their spiritual experience to their fellow-christians.]

"*Stonehouse, author of Universal Restitution.*" P. 102. We might have referred our correspondent for satisfaction to our XIIIth volume, pp. 489 and 564. He will there see that "the author of *Universal Restitution*" was the Rev. (afterwards Sir) George Stonehouse. He was vicar of Islington from 1738 to 1741. From the extracts given by T. C. A. from his printed sermon, it would appear that in 1738 he believed the popular doctrine of future punishment. His "*Universal Restitution*" appeared in 1761.—The above author is sometimes confounded with James Stonehouse, who was for twenty years a physician at Coventry and Northampton, but, entering into holy orders, became Lecturer of All Saints, Bristol, and obtained the livings of Great and Little Cheverel, in Wiltshire. James might be the brother of George Stonehouse; he is said (see *Mon. Repos.* XIII. 566) to have inherited the baronetcy from him.

"*Samuel Parkes, Esq.*" P. 120. Much more might have been said with propriety of the late Mr. Parkes. The names of few scientific men are known through a larger circle than his. We are not aware that he made any great discoveries in chemistry, the branch of philosophy to which he chiefly devoted himself; but he had the happy art of making his extensive knowledge familiar to the public, and of adorning subjects not in themselves attractive by associating with them the elegancies of literature. Many a reader has been drawn to the

study of science by the pleasing and useful miscellaneous matter which he has incorporated with his chemical books. Be it observed, particularly, that he never lost an opportunity of leading the student from nature to the Adorable Author of nature. Severe critics may have blamed him for stepping aside occasionally from the path of philosophy into that of religion; there are those, however, whom he has carried with him in his pleasing digressions, who look back to him on this account as a moral instructor and benefactor.

Mr. Parkes's mind was naturally acute, and it was never wearied with exercise. He was a stranger to few departments of knowledge. Wherever he was and in whatever society, he was anxious to learn something which he might turn to the advantage of his profession, and ultimately to public good. His acquaintance with books was very extensive, and his library, which was arranged with care and kept in good order, contained many of the rarities of literature.

In early life, Mr. Parkes had known Dr. Priestley, and his admiration of this philosopher and divine was unbounded. A favourite object of his later years was the collection of a complete set of the Doctor's works, which at length he effected to his great satisfaction. This collection is, we believe, for the arrangement and condition of the many volumes, *unique*. At one time he entertained the design, which his growing engagements chiefly induced him to abandon, of writing the life of his favourite philosopher, and of publishing it in a form worthy of the subject. He also conceived the plan, which he had scarcely abandoned when he was overtaken by disease, of obtaining a subscription for two handsome mural tablets, to be erected in the new Gravel-Pit Chapel, to the memory of the two distinguished friends, successively ministers to the congregation assembling there, Doctors Price and Priestley.

His habits of industry and economy caused him sometimes to appear in the eyes of strangers too attentive to trifles; but those that knew him more intimately witnessed some unsolicited acts of generous friendship. If it would not obtrude upon the sacredness of private life, the writer could

relate one noble proof of Mr. Parkes's sense of the obligations of equity.

Brought up in the school of liberal Nonconformity, he was naturally a friend to civil and religious freedom. In adversity and prosperity, through evil and through good report, he cherished the same warm and devoted attachment to the liberties of his country and of the human race, and shrunk from no effort to assert and maintain the independence of the mind of man and the rights of conscience. He was neither ashamed nor afraid to seek the acquaintance of public men whom new laws, uncongenial with the British Constitution, or arbitrary and hard constructions of the fundamental laws of the realm, had doomed to the loss of liberty, on account of their exertions on behalf of truth and freedom.

To the last, Mr. Parkes's active mind was intent upon some new useful labour, and for some years previous to his death he had been gathering materials for a complete Biographical Dictionary of men eminent for their discoveries in and contributions to philosophy and science; a work which in his industrious hands, if he had been allowed by Providence to complete it, would have proved a valuable addition to our elementary literature.

His being one of the founders of the Christian Tract Society is alluded to in the memoir: the plan originated, in fact, by his fire-side, and every one connected with this useful institution can bear testimony to the ardour and perseverance with which, in every possible way, he supported its interests. The idea of honorary medals to accepted writers was his own, and these tokens of respect and gratitude were designed by him and executed at his sole expense.

Mr. Parkes was from the bent of his mind and the habits of his life ambitious of the acquaintance of persons of distinguished intellect or attainments, and he had the happiness of associating on intimate terms with many whom to know is an honour. If from some of these he was for a time estranged—the circumstance must be attributed to the imperfection of human nature and the occasional infelicity of human life.

The remains of this gentleman were

interred in the burial-ground of the New Gravel-Pit Chapel, Hackney, in the same tomb with those of his esteemed lady, whose maiden name was Twamley. Respectful notice was taken of his death by the Rev. W. J. Fox, on whose ministry in Finsbury Chapel he was latterly accustomed to attend.

He left one daughter, Sarah, the wife of Mr. Joseph W. Hodgetts.

Should any reader think this supplementary sketch of the character of the deceased too extended, he will at least pardon the Editor when he reflects that it is a tribute to friendship, and that in resigning his power over this work it is natural that he should look back with gratitude on one who during his management of it was a constant supporter, an occasional contributor and a faithful adviser.

"*Rev. Mr. Squier.*" P. 125. This gentleman, since his removal from Edinburgh, has become the pastor of the General Baptist Congregation at Saffron Walden.

MARCH. "*Revue Encyclopédique.*" P. 140. This Parisian Journal is valuable not only for Americans, but for all readers that are desirous of seeing in one view the literature and science of the world. We have read it for years, and the one prevailing sentiment in our minds during the perusal has been the persuasion that *the French Revolution has not been in vain*. The spirit of temperate liberty and of unsophisticated philanthropy breathes in every page.

"*The Poet Laureate.*" P. 142. Our American correspondent is, we believe, mistaken in supposing Dr. Southey to have been "in the outset of his career a flaming Unitarian." He probably confounds the Laureate with his friend Coleridge, who was for some time a preacher amongst the Unitarians.

"*York-Street Chapel.*" P. 145. This Chapel is on the plan of that in Essex Street. The Reformed Liturgy is used. It is supported principally by the munificence of an individual. Hitherto, the plan has been to have one settled minister and supplies, chiefly from the country, and for two or three weeks in succession. At the end of the present year there is, we understand, to be an alteration. Two gentlemen are engaged as permanent

ministers, the Rev. Mr. Small, now of Coseley, Staffordshire, and the Rev. Mr. Wallace, now of Totnes, Devonshire.

"*Joint-Stock Companies.*" P. 146. The deceptions and delusions that have been detected in these Companies, and the distress and misery which they have brought upon individuals, will now satisfy the Editor's American friend, that his attempt to expose them was not officious nor ill-timed.

"*The Honourable and Right Rev. Shute Barrington, D. C. L., Bishop of Durham.*" P. 178. The late venerable Bishop was the sixth son of John Shute, first Viscount Barrington, descended from a respectable Nonconformist family. Lord Barrington was in his day at the head of the English Dissenters, and obtained all his good fortune in consequence of this connexion. He wrote several pamphlets in vindication of his party. He died at his seat at Becket, in Berkshire, (an estate left him on account of his public principles by John Wildman, Esq.,) December 14, 1734, in the 56th year of his age. "He generally attended divine worship among the Dissenters, and for many years received the sacrament at Pinner's Hall, where Dr. Jeremiah Hunt, an eminent and learned Nonconformist divine, was pastor of the congregation that assembled there. He had formerly been an attendant on Mr. Thomas Bradbury, but quitted that gentleman on account of his bigoted zeal for imposing unscriptural terms upon the article of the Trinity. His lordship was a disciple and friend of Mr. Locke, had a high value for the sacred writings, and was eminently skilled in them. As a writer in theology he had great merit; and contributed much to the diffusing of that spirit of free scriptural criticism which has since obtained among all denominations of Christians. As his attention was much turned to the study of divinity, he had a strong sense of the importance of free inquiry in matters of religion." [Biog. Britann. 2nd edition, art. Barrington, I. 627.] Lord Barrington's principal work was his "*Miscellanea Sacra; or, A New Method of considering so much of the History of the Apostles as is contained in Scripture,*" published in 1725,

in 2 vols. 8vo. A new edition, in 3 vols. 8vo., was published by his son, the late Bishop of Durham, (then Bishop of Landaff,) in 1770. It deserves to be mentioned in honour of Lord Barrington, that he declares himself decidedly in this work in favour of the right of Unbelievers to state freely their objections to Christianity, and against the use of any weapons on the part of Christians, "but the sword of the spirit, which is the word of God." [Misc. Sac. ed. 1770, I. 334, 335.]

Bishop Barrington was born May 26, 1734; had his education at Eton School and the University of Oxford; took orders in 1756; was appointed Canon of Christ Church in 1761; took the degree of LL. D. in 1762; was nominated Canon Residentiary of St. Paul's in 1768; and was raised to the see of Landaff in 1769, promoted to the see of Salisbury in 1782, and removed from thence to Durham in 1791. In this princely bishopric, which he held for so many years, he acquired of course immense wealth, especially as he had no children, though twice married, first to Lady Diana Beauclerc, a daughter of the Duke of St. Albans, and next to the daughter and heiress of Sir John Guise, Bart., of Gloucestershire; but both living and dying he seems to have considered his property as due in a great measure to public and charitable uses. The bishop was, we believe, conscientiously attached to the Church of England, but he possessed at least his father's liberal spirit. Though extremely inimical to the Roman Catholic religion, he was the hospitable and generous protector of the French priests driven hither by the storms of the Revolution. His almoner on this occasion was Mr. Charles Butler, who is said to have retained the Bishop's friendship, notwithstanding his being engaged at a recent period in no very amicable controversy with Dr. Phillpotts, and Mr. Townshend, (the son of an Independent minister, yet living, at Ramsgate,) the Bishop's own chaplains. Dr. Barrington filled his important station with decency and dignity. His bestowment of benefices was more directed by a regard to the promotion of literature and theology, than is common amongst our prelates. The unsolicited and unexpected ap-

pointment of Dr. Paley to the valuable living of Bishop Wearmouth in 1795, as a reward of the service rendered to Christianity by the publication of "The Evidences" in 1794, [see Mon. Repos. IV. 182,] will ever redound to Bishop Barrington's honour. He was an early and constant friend to the Bible Society, which he remembered in his Will.

His publications, which were first collected in 1811, consist of,

A Sermon, preached before the Lords, Westminster Abbey, 1772.

A Sermon, preached before the Incorporated Society for the Propagation of the Gospel in Foreign Parts, February 17, 1775.

A Sermon, preached before the Lords, Fast Day, February 27, 1799.

A Charge delivered to the Clergy of the Diocese of Salisbury, 1783.

Four Charges delivered to the Clergy of the Diocese of Durham between the years 1791 and 1810.

A Charge delivered to the Churchwardens of the Diocese of Durham, 1801.

A Letter to the Clergy of the Diocese of Salisbury, and a Circular Letter to the Acting Magistrates of the County Palatine of Durham.

The following list of his testamentary charities will shew that he is entitled to a place among the munificent friends of the church, patrons of education and benefactors to the poor.

To Societies,—	£.	s.	d.
Propagation of the Gospel	1000	0	0
Clerical Orphan	1000	0	0
Church Orphan	1000	0	0
British and Foreign Bible National School (Baldwin's Gardens)	500	0	0
Church Missionary	1000	0	0
Deaf and Dumb	500	0	0
Indigent Blind	500	0	0
St. George's Hospital	500	0	0
Middlesex, ditto	500	0	0
Strangers' Friend	500	0	0
Refuge for the Destitute	500	0	0
Suppression of Vice	500	0	0
Philanthropic	500	0	0
Female Penitentiary	500	0	0
Magdalen Hospital	500	0	0
Mendicity	500	0	0
Royal Humane	500	0	0
Asylum for Recovery of Health	500	0	0

To erect a School in	£.	s.	d.
Durham	3000	0	0
Conversion of Negroes	1000	0	0

The following sums are in three per cent Consols.

Poor Clergy of Durham	3333	6	8
Poor Livings, ditto	3333	6	8
Sons of the Clergy, for special cases	5000	0	0
Vaudois in Piedmont	500	0	0
For Prayer Books in Durham	3000	0	0
Poor of Durham	200	0	0
Bishop Auckland	200	0	0
Margwell Durham	100	0	0

To form a Barrington Society for promoting Religious Education and Christian Piety in Durham	20,000	0	0
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To increase the Perpetual Curacy of Bishop Auckland, two-thirds of	20,000	0	0
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To the Charity for poor Widows, (Corporation of the Sons of the Clergy,) one-third of 20,000	20,000	0	0
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"Bishop of Salisbury" and "Dissenting Ministers." P. 181. Bishop Burgess's offer of ordination to "Dissenting Ministers of Orthodox persuasions," has, we hear, been accepted by a very few individuals, though by none whom the Dissenters are loth to lose. This drain which the zealous Bishop has opened may draw off certain persons who can well be spared, and tend to keep the body of which they form no vital part, pure and healthy.

APRIL. Dr. Van Mildert's Translation to Durham. P. 247. This exaltation surprised the public. The Bishopric of Durham had been considered as an appanage of the great families, and as falling of course to that family which should happen to be in office at the time of the vacancy, and having one of their number on the episcopal bench. Rumour states that this extraordinary remove from Landaff, the poorest see, to Durham, the richest, was occasioned by a division in the Cabinet, and a consequent reference of the matter to the highest authority, when it was called to mind, with becoming gratitude, that Dr. Van Mildert had done or attempted good service to an illustrious individual in a

certain delicate affair that agitated the kingdom some few years since.

MAY. *Ebenezer Johnston, Esq.* P. 297. To this faithful and interesting memoir, an effusion of fraternal affection, little can be added. The late Mr. Johnston possessed a large share of public spirit. He was a political as well as religious reformer, at a time when it was not always safe to avow the character. His love of liberty was an enlightened sentiment, and though firm, he was never intemperate in its assertion. He had not enjoyed the advantage of a learned education, but he was well informed upon a great variety of topics, and found in books solace and amusement. His choice of reading shewed his good sense and sound taste. We might instance in other authors besides *Lucas*, named by W. J. His mind was characterized by promptitude and self-command. As chairman at public meetings, he appeared to great advantage. He had no inconsiderable portion of humour, and excelled in repartee. But his highest praise is, that he was steady in the support of what he regarded as the cause of Christian truth; that he was uniform in his attention to the duties of piety; and that he regarded the Christian character as the highest attainment of the human being.

JUNE. "*The Minister of Malton.*" P. 318. These "Orthodox wilful Mis-statements" remain unexplained, and Mr. Bartlett deserves thanks for exposing "part of a systematic plan for defaming Unitarians, as one step towards robbing them of their places of worship."

"*Protestant Society.*" P. 371. There is much that is good in these anniversaries, but there is some bad taste in the style of the eloquence; the compliments to the "distinguished" friend of liberty in the chair are too bald; and the detail of little grievances is carried to a length which must, one should think, weary the honourable or noble or royal (as it may be) Churchman in the chair. The published proceedings have furnished too apt an occasion for derision on the part of the enemies of the Dissenters. Yet let us acknowledge that we have always admired the frank and bold manner in which the rights of all Protestant Dissenters have been vindicated

at the Protestant Society anniversary. The time may come when the members will acknowledge that the Roman Catholics have rights and endure wrongs also.

"*Anecdotes of Job Orton.*" P. 382. We must have been singularly unhappy in our mode of introducing these extracts, not to have conveyed the impression that we extracted them solely for the purpose of having them contradicted, if, as we suspected, they were untrue. A real and judicious friend to the memory of Mr. Orton would have been glad, one should think, that misrepresentations of his character were pointed out, with a call for further information, at a time (and that time may not be of long continuance) and in a work when and where such information could be obtained. *Nepos*, however, was offended (see pp. 467, 468); but we trust his anger has been appeased by the satisfactory contradictions to Mr. Hazlitt's story from the pens of Mr. Belsham (p. 467) and Mr. Jevans (p. 530). The signature of our correspondent would lead us to make every allowance for his soreness. But why does he adopt, whilst he censures, the flippancy of the "Plain Speaker"? Referring to Mr. Orton's "maternal ancestor," "the learned Mr. Perkins," he says, "Mr. Editor, Didst thou ever hear of Perkins? I dare say not." *Nepos* need not be told that there is no wit in this, and we think that in reading it again he will acknowledge that it is not quite consistent with good manners. At the risk of still further offending this querulous correspondent, the Editor will venture to inform him that he had studied Perkins before he had heard the name of Job Orton.—Still, that he may not be mistaken or be undesignedly instrumental to historic injustice, he begs to state, that he has a sincere respect for Mr. Orton's memory, from some of whose books at one period he derived no small advantage. He does not agree with all this writer's judgments of books, much less with all his political decisions, some of which have been happily falsified by the event (*Nepos* may perhaps know that we refer to his opinions on the American War); but we bear cheerful testimony to the sound maxims and prudential advice which he has left on record for

young ministers, to the useful directions for study, the fruits of experience, which he has given to pulpit students, and to the great excellence of his personal character. We said of Mr. Orton in our First volume, p. 258, and we repeat in our Last, that "he was an admirer and imitator of the early and more rigid Nonconformists, and may indeed be denominated not improperly THE LAST OF THE PURITANS." For this eulogium we remember receiving at the time, now twenty years ago, a reproof from Mr. S. Palmer, the editor of the "Letters to Dissenting Ministers," in the review of which this sentence appeared, on the ground that we had attributed to Mr. Orton an *exclusive* honour.

AUGUST. *Dr. John Taylor.* P. 483. The scandalous tract in which this learned and pious divine was described as being in hell-flames, was by John Macgowan, minister of the Baptist congregation in Devonshire Square, London, the same author who did not hesitate to publish a tract with the profane title, "Jesus Christ the Eternal God, or an *Infamous Impostor.*" The name of this firebrand is now nearly forgotten. We hope Mr. Edward Taylor is mistaken in saying that the "Vision" above referred to "is still printed and circulated by Calvinists," the later editions having a plate descriptive of the scene imagined. Certain we are that the majority of the respectable ministers holding Calvinism in the metropolis would disavow this wicked fraud upon vulgar readers.

"*Result of General Election.*" P. 503. The state of the Irish representation with regard to the Catholic question is thus calculated in the newspapers:

"A table has been published of the late elections in Ireland, with respect to their influence on the question of Catholic Emancipation, from which it appears, that of the county members returned, 44 are *for*, 16 *against*, and 4 *doubtful*; of the city members, 9 are *for*, and 2 *against*; and of the borough members, 11 are *for*, 10 *against*, and 4 *doubtful*. With respect to the old members not re-elected, 17 were *for*, and 18 *against* Catholic Emancipation."

"*Rev. Mr. Snow.*" P. 505. This gentleman, who has now returned to

the bosom of the Church, was one of the party that about ten years ago [see Mon. Repos. XI. 143 and 433, also, XIV. 21, 22] seceded from the Establishment, under the guidance of the Rev. Geo. Baring. They became, generally, Sabellians, giving up the third person of the Trinity. Some of them, Mr. Snow amongst the rest, became Baptists. Most of them have, we hear, returned to their former principles, though all have not reunited themselves to the Church of England. Mr. Evans, of John Street, King's Road, has recanted his Antitrinitarianism; Mr. Kemp has left off preaching and is gone again into Parliament; and Mr. Snow's penitence has satisfied the Bishop of Bristol. What else can be expected from mysticism when it is let alone? Had these seceders been persecuted, they would probably have remained constant in their Nonconformity, and have been at the head of a new and large body of Nonconformists.

SEPTEMBER. *American Sense of the Word Solicitor.* P. 525. From the paragraph in our Transatlantic correspondent's communication, under the head "*Intelligence,*" it would appear that his countrymen use the word "solicitor" in its etymological meaning. In England, the term is synonymous with *attorney at law*. An English solicitor would think it odd to be asked to collect names of subscribers and subscriptions for a religious association. Persons thus employed upon a salary are invariably called *Collectors*.

"*Character of Job Orton.*" P. 531. Mr. Jevans is informed that the authority for the anecdote relating to Mr. Orton, Mon. Repos. IV. 337, was the late Rev. W. Severn, of Hull.

"*Bishop Heber.*" P. 564. It is omitted in this short obituary account that Bishop Heber published a few years ago a complete edition of the works of Bishop Jeremy Taylor, with a life of the author. The life has since been published separately in two small volumes, and is worthy of both Bishop Taylor and Bishop Heber.

"*Lord Gifford.*" P. 566. The following particulars of Lord Gifford's life are from the newspapers.

"His Lordship was a native of Exeter. His father was a respectable tradesman, carrying on the grocery business in that city, and died, leav-

ing a large family behind him. The subject of the present memoir, being then very young, the brother of Lord Gifford carried on the business after the death of his father, and thus was enabled to protect and educate his brothers and sisters. The education of Lord Gifford was begun at the Grammar School of Exeter, under the learned but unfortunate Dr. Halloran, and from his earliest youth the law seems to have engaged the chief attention of his mind; so much so, indeed, that, even whilst yet a schoolboy, it was his habit, when the Judges, in the course of their circuit, came to Exeter, to take his seat in the Court, and remain there till the close of the day's business, and so during the continuance of the assizes. Having finished his education, he entered on his legal career by being articled to an attorney of his native city, and whilst in this comparatively adverse station, used to complain of the neglect he experienced from his kinsman and relation, the late Sir Vicary Gibbs. In the year 1800, he came to London, and was at that time admitted a member of the Middle Temple, and studied in the office of Mr. Sykes, the present solicitor of the Stamp-office, who was then practising as a special pleader. At this time his age was 21. On the 12th of February, 1808, he was called to the bar. From this time Sir Vicary Gibbs began to notice him, and it was to the patronage and steady affection of this great lawyer that Lord Gifford owed his first elevation in the legal world; and his own abilities afterwards enabled him to advance his fortunes so far, that he became successively Solicitor and Attorney-General, a peer of the realm, Lord Chief Justice of the Common Pleas, and finally Master of the Rolls, in which elevated station he has just closed his mortal career. On the 8th of May, 1817, he was appointed Solicitor-General, and in that capacity, on the 16th of May following, was elected Master of the Bench, of the society of which he was a member. In consequence of his appointment to the office of Lord Chief Justice of the Common Pleas, he was made a Sergeant on the 16th of June, 1824, and from thence was almost immediately advanced to be Master of the Rolls, in consequence of the death of the late Sir Thomas Plu-

mer, whom he succeeded, so that Lord Gifford has not held his office much above two years. Four and twenty years have served to raise this gentleman to the highest honours of his profession, and his career, though short, seems to have been one of unexampled splendour. Lord Gifford was only 47 years old when he died, and it seldom falls to the lot of any man to go through the important offices that he has done in the short period of 24 years.

"On the 28th of January, 1826, (while Lord Chief Justice,) he was, by letters-patent under the Great Seal, ennobled 'by the name, style and title of Baron Gifford, of Saint Leonard, in the county of Devon,' the patent being in favour of himself 'and the heirs male of his body lawfully begotten.'

"At the commencement of the Session of Parliament, 1824, his Lordship was appointed Lord Deputy Speaker of the House of Lords, in which character his Lordship, during the three last sessions, devoted himself most assiduously to the hearing of appeals and writs of error, on those days in which the Lord Chancellor was engaged in the duties of the Court of Chancery.

"Lord Gifford was not less strenuous in his exertions to get through the great number of causes before the Privy Council, it being considered as one of the duties of the Master of the Rolls to preside at the hearing of such appeals; and no one that ever before filled that situation was more regular in attendance at the Cockpit."

The newspapers have also amused their readers with a parallel between Lord Gifford and Lord Chancellor King, as follows:

"The parallel between Lord Gifford, just deceased, and Lord Chancellor King, who died in the reign of George II., is singular. Both were natives of the same place, Exeter; both the sons of grocers there. Each was put into the way of arriving at legal dignities by chance, from a birth and station in life equally humble and obscure. One arose to the Chancery, and the other was marked out for that station, had he lived; and, finally, in the dates of their birth there was a remarkable coincidence, Lord King being born in the year 1669, and Lord Gifford in 1779. A love for learning enabled

both to emancipate from their fathers' counters, and mount to the Peerage, and by somewhat the same kind of step, Lord King began the study of the law later in life than the late Master of the Rolls, having served in his father's shop until nearly 18 years of age; and many persons were living in his native city of Exeter, after he arrived at high legal rank, who remembered having the honour of receiving their groceries at the hands of young Mr. Peter, though they had no idea that they then saw in him a future Lord Chancellor of Great Britain. Being passionately fond of reading, both Lord King and Lord Gifford soon acquired that intelligence which induced their friends to think that they were born for something above tradesmen. The first nobleman owed his studying for the bar to the accident of his being distantly related to Locke. That philosopher, on a visit to the family, becoming acquainted with the extent of his reading, and struck with the superiority of mind he displayed, persuaded his father to send him to Leyden to study; and on his return, greatly improved, induced him to enter himself of the Inner Temple, where he commenced his career of legal study. Lord Gifford, by as mere an accident, a difference with the solicitor to whom he was articled, was induced to quit a branch of the profession in which he could never have arisen to be higher than a respectable, or, perhaps, wealthy solicitor, and to study also for the bar."

The parallel between these two noble peers might have been carried further: both were originally Dissenters, and Dissenters of one denomination, and that the most liberal: both set out in life as Whigs: and both were reproached, with whatever justice, with putting off the character of reformers—Lord King with forsaking his religious principles, and Lord Gifford with forsaking both his religious and his political principles.

We merely state the fact; we do not assert its truth. With regard to Lord Gifford, we doubted the fairness of the charge against him in our Review of "A Letter of Remonstrance" to him, Vol. XV. p. 177. Lord King's attachment to civil and religious liberty was not, that we know, ever questioned; and his change of feeling and conduct with regard to theological

matters rests upon the testimony, or rather judgment, of Whiston, who, though proverbially honest, was not free from prejudice, and who was too apt to judge all mankind by his own standard. His Lordship published early in life, (1691,) "An Enquiry into the Constitution, &c. of the Primitive Church," 8vo.; and soon after, a Second Part. The design of this work was to promote the comprehension of the Dissenters within the pale of the Established Church; a measure contemplated by the leaders of the Revolution of 1688. Pursuing his theological studies after he had entered upon public life, he published, in 1702, an 8vo. volume, entitled, "The History of the Apostles' Creed, with Critical Observations on its several Articles." Both this work and the "Enquiry" are standard books on the subjects to which they relate, and both are worthy of a relation, friend and disciple of Locke. It should we remembered to Lord King's honour, especially by such as are influenced by Whiston's censures, that in 1712 he appeared as gratuitous counsel for the honest "heretic" on his prosecution before the Court of Delegates. Whiston says that on his application to his Lordship, "when he was first made Lord Chancellor and had so many prebends in his gift," for his patronage of Mr. Marshal, who was willing to undertake on proper encouragement to decipher "Bishop Lloyd's interlined Bible and his notes in shorthand, that vast treasure of sacred learning,"—"he found so prodigious a change in him, such strange coldness in the matters that concerned religion, and such an earnest inclination to money and power, that he gave up his hopes quickly. Nay, indeed, he soon perceived, that he disposed of his preferments almost wholly at the request of such great men as could best support him in his high station, without regard to Christianity; and I soon cast off all my former acquaintance with him. Now, by the way," (adds the rigid censor,) "if such a person as the Lord King, who began with so much sacred learning and zeal for primitive Christianity as his first work, *The Enquiry*, &c., shewed, was so soon thoroughly perverted by the love of power and money at court, what good Christians will not be horribly af-

frighted at the desperate hazard they must run, if they venture into the temptations of a court hereafter? Such examples make me often think how wisely our blessed Saviour put in that petition into the Lord's Prayer, *Lead us not into temptation.*" (Memoirs, pp. 31, 32.) Whiston says, again, (Id. p. 303,) "I cannot, therefore, but with great grief look on the Lord Chancellor King, Archbishop Wake and Archbishop Potter, as three excellent men utterly ruined by their preferments at court, and proper to teach all other good men this old lesson, *Exeat aula, qui vult esse pius.*"

SIR,

HAVING been some time since I led to take from a work which I understood was then very difficult to be procured, the extracts which you will find below, I had them transcribed with the intention of offering them as not unsuitable for insertion in your liberal publication. Several circumstances have delayed my sending them; among others, a recent second edition of the book. On consideration, however, this may rather afford additional reason for endeavouring to draw attention towards the Author's sentiments.

In the design of the Monthly Repository, the important object of ascertaining and disseminating religious truth is not, as in works professing the same purpose it too commonly has been, dis severed from the yet more valuable object, the promotion of that "charity which is the end of the Commandments." Towards this end it must, I apprehend, be highly conducive that where among contesting parties any individuals of eminence entertain and avow sentiments truly conciliatory, they should be communicated as widely as may be among not only their own partizans, but also their opponents; the latter of whom, from the prevailing reluctance on all sides to look into the works of adversaries, are too likely to remain long in ignorance that such sentiments are felt, unless the fact be made known through the intervention of friends.

On some of the opinions, indeed, intimated in the extracts, your readers may very reasonably and very widely differ from the author; but they cannot fail to see in the passages cited, and, if they should have recourse to the book itself, in many more, that

he adopts in a great degree the grand principle on which alone universal concord can be practicable among Christians—the agreement to be satisfied with concurrence in a few points which have always been found incontrovertible among those who believe in divine revelation, and with unlimited difference upon others. They will perceive, too, that he exhibits a spirit congenial with this principle and with the Christian candour that I am persuaded is very prevalent in the class of persons among whom your numbers circulate; nor will they omit to observe the peculiar value to be attributed to such declarations on account of the circumstances of those by and to whom they were delivered.

They are contained in "Lectures in Divinity, delivered in the University of Cambridge, by John Hey, D.D., Norrisian Professor." 4. vols. 8vo. Published at Cambridge, 1796; republished there, 1822.

"At the Revolution it was intended to give all Protestants full liberty with regard to religion, though the liberality of the King's designs got narrowed by Parliament and Convocation: but what would then have been liberty to the chief part of Dissenters, is not so now; they did not then object to the doctrine of the Trinity; whereas *Socinians* are now considerable in numbers and literature.*"—Lect. ut sup. B. iii. Ch. xiv. Sect. xv. Vol. II. p. 153, 1st ed.

"I apprehend that the Church of England and the generality of those who dissent from it *might* unite and worship together if they were properly disposed and directed.† It would be a different thing to say it is *probable* in the present state of things that they will; but it seems owing to faults and imperfections on one side or the other that they do not.‡ I collect

* Had Dr. Hey written now, his liberality would have led him to adopt the accepted and parliamentary term *Unitarians*.

† This, even by those who might admit the position as to occasional attendance, may well be denied as to constant conformity; at least, while the Forms specify the several Objects of Triunitarian Worship.

‡ The blame, if any, must, it should seem, rest, not on that side which uses Scripture language that may be understood by the other, as comprising all they intend; but on that which introduces

this from several things which have been considered, as that, &c. &c., and that *we actually agree with many Dissenters in all the fundamentals of natural and revealed religion, and differ in scarce any thing which the human mind can comprehend, except what belongs to the essence of God, or what is to be done on the PART OF GOD.*"—Id. B. iv. Art. i. Sect. xv. Vol. II. pp. 258, 259.

"We and the Socinians are said to differ, but about what? Not about morality or natural religion, or the divine authority of the Christian religion. We differ only about what we do not understand, and about *what is to be done on the part of God*: and if we allowed one another to use expressions at will (and what great matter could that be in what might almost be called *unmeaning expressions*?) we need never be on our guard against each other. A Heathen Socrates, I think, would be surprised at those who agreed in so many things requiring declarations and subscriptions in order to exclude one another: he would judge that we might worship together, and even have the same body of doctrine, each party thinking freely in private and using discreet expressions in public."—Id. B. iii. Art. v. Sect. iii. Vol. II. p. 41.

That the use of "unmeaning expressions" is not intended to be attributed by the author exclusively to Dissenters, sufficiently appears throughout his Lectures, particularly in his Ch. x. of Book iii. p. 92, entitled "Of Assent to Propositions which are Unintelligible," and designed to justify or excuse any church in which they are introduced: and that his remarks on such expressions have especial reference to the main doctrine in dispute between his church and those styled "Socinians," is distinctly ascertained from the following passages.

After an attempt to explain in some degree this confessedly inexplicable doctrine, he says, "But does not this confound all our conceptions and make us use *words without meaning*? I think it does; I profess and proclaim my confusion in the most unequivocal manner; I make it an *essential part*

terms and sentences confessedly not "*totidem verbis*" in Scripture, and involving notions to which the other cannot assent,

of my declaration."—Id. B. iv. Art. i. Sect. x. Vol. II. p. 251.

And again, "It might tend to promote moderation, and in the end agreement, if we were industriously on all occasions to represent *our own doctrine as wholly unintelligible.*"—Id. Sect. xii. Vol. II. p. 253.

"Even if *no other* sense could be annexed to the word 'Trinity,' but our *Orthodox one*, the most that could be said would be, that we wish Dissenters not to reject a word which is *unmeaning*, and which *expresses* briefly a *doctrine* that we think it our duty to record and proclaim, *though we do not comprehend it.*"—Id. B. iv. Art. i. Sect. xv. Vol. II. p. 260.

It may not be improper (if not encroaching too far on your columns) to subjoin the following observations.

(1.) If it were not certain that contradictions which on other subjects would not be endured for a moment, may, and continually do, pass in Theology without shocking the belief of numbers in the positions which occasion them, and without bringing in the minds of the generality any imputation on the understanding of the person advancing them, it might have been feared that such sentences as the last would be fatal to all respect for the writer quoted. That he should allude to the supposition of some "other sense" of a word which he expressly declares "has, or should always be represented as having, no sense," as "wholly unintelligible," which representation he at the same time terms "the Orthodox sense," that a word which is "unmeaning," can express any "doctrine" or any thing; that it can be of use, much more that it should be "a duty" to "proclaim" or record a "doctrine" which can only be so expressed, that is, which cannot be expressed at all—are inconsistencies which in any other department than divinity must expose the argument and the arguer to more than simple rejection. But we are well assured they will have no such effect with regard to either, among the great mass of adherents to the doctrines; and as to persons of a different description, the enlightened readers of your pages, they will fully account for such reasonings without the least disparagement to the mental vigour of which the work in its general tenor affords very satisfactory evidence.

(2.) These selections are but specimens of many similar principles and sentiments to be found in different parts of the Lectures. Through a large portion of them, indeed, forming an exposition of the Church-of-England Articles, there runs a vein of refined and attenuated distinctions, which many of your readers might, I think, deem a tissue of sophistical casuistry; but they would not cast the blame on the reasoning powers of the Lecturer; and though his book has not till lately attained to a second edition, and the author never attained to any of the high dignities of which his abilities and character would appear to have been not unworthy, it is impossible not to suppose that such instructions from such a teacher must have wide and lasting influence among the contemporary and subsequent generations of students in the University.

(3.) May not important suggestions be hence derived for the defence of Unitarianism whenever it may be formally put to a judicial defence of its legality?—If the law expressly declares that it forbids only “attacks on Christianity in general,” and that it will not interfere with “Disputes and Differences among the learned, upon particular controverted points;” * and if a teacher in the church and university could state that “Socinians,” that is, opponents of the Trinity, were even 30 or 40 years ago “considerable in numbers and literature;” that “Churchmen and Socinians are agreed on the divine authority of Christianity—on all the fundamental points of natural and revealed religion,” should they have cause for absolute despondence? In support of such a defence, it would seem to me that much of reason and authority remains to be adduced; much more than might be readily found, or willingly sought, or steadily contended for, by those engaged in ordinary professional practice, and who have been accustomed to look at such subjects in none but the one single point of view supposed to be prescribed by law; who, insensibly influenced by, or designedly employing, the magic of sounds, regard what is established, though only by power, as if established by reason, perhaps by divine authority;

or, though they should discern the distinction, feel it their interest to defend what is established, however it becomes so: and if, when it is recollected that the decision must rest with judges taken from among persons thus trained, the success of such arguments may be more doubtful than their solidity and force, may not, however, some hope be entertained, that an application to the legislature at a proper opportunity might not be without effect?

(4.) I must not omit one other remark, lest an inference should be drawn from a passage not yet noticed to the prejudice of those which appear to be afforded by the sentences cited above. In reference to the admission of Dissenters into civil employments, the author thus expresses himself:

“Many persons of eminence seem to wish that some who are now Dissenters could be employed in the service of government, and something has been done in the present reign.* What expedient should be adopted, may be thought the business of a statesman, rather than a churchman, to determine. Were I to hazard a proposal it should be, that the church should be enlarged and the executive government still confined to that church, with the most perfect toleration to opinions and worship that could be given. But deliberations of councils must be wanted to settle such weighty matters as these.”—Id. B. iii. Ch. xiv. Sect. xv. Vol. II. p. 155.

On a cursory perusal it might be imagined the author would be for maintaining the subsisting exclusion against Dissenters. But this cannot be inferred till it be determined how far he would have thought “the church should be enlarged.” And from indications in his work and circumstances in his history, it may be reasonable to presume, he was disposed to go as far in opening it as any in the honourable band of clerical asserters of religious freedom, who in his day petitioned for such a relaxation from the chains of subscription as would have substituted in place of human Articles the Holy Scriptures themselves; and some of the principal among whom, and therefore probably the rest, thus sought to render the inclosure of the church no narrower

* King v. Woolston, 2 Strange 834. Fitzgibbon 66.

* i. e. of Geo. III.

in point of doctrine than the general declaration adopted with respect to Protestant Dissenting Ministers by the statute 19th Geo. III. Ch. xlv., and again enacted for them by the statute 52nd Geo. III. Ch. clv., which is in substance, "that they are Christians and Protestants, believe the Scriptures of the Old and New Testaments, as commonly received among Protestant Churches, to contain the revealed will of God, and receive the same as the rule of their faith and practice."

Whether such an extension of the church's pale be all that true religious liberty requires, is a question which it is not within the scope of this paper to discuss: it might be no inconsiderable progress.—"*Hæc prodire tenus, si non datur ultra.*"—But for the present purpose it is sufficient to remark, that these limits would comprehend Protestant Dissenters of every variety in respect to theological opinions; and supposing, as there seems reason to suppose, the limits to be such as the writer on whom we are commenting would have approved, we shall be fully justified in concluding that he would have admitted even the "Socinians" into both Church and State.

E. B. K.

Critical Synopsis of the Monthly Repository for December, 1825.

BRITISH AND FOREIGN ASSOCIATION. *Esto perpetua!*

Mr. Emlyn's Letter to Mr. Manning. The writer complains that the ascription by "Socinians" of a figurative sense to certain passages of Scripture is "too forced." But if the antagonist interpretation lead us to conclusions which to the reflecting mind are vastly *more* forced, what have we to do but submissively to take our choice, and humbly yield up our understandings to the most reasonable side?

He finds it difficult to interpret Col. i. 16 of the new creation. If ever context defended any interpretation, the context here most assuredly intimates that the splendid and god-like powers ascribed to Christ, had reference only to his relations with *the church*.

Some of Mr. Manning's notes are enough to rack one's powers of comprehension.

Blunder of the Quarterly Review. My opinion is, that notwithstanding its occasional malignancy at present,

the Quarterly Review will gradually come round, making constantly newer concessions in favour of Unitarianism, until, like the Monthly and Critical Reviews of the last century, it will be a decided advocate of our cause. There is, in the exclusive prosecution of literature, such a continued and implicit reference to pure reason, and such a reverence for the true signification of language, that its votaries find themselves placed down on the ground of Unitarianism, before they are aware.

On Milton's New Work. The writer's enthusiasm here is as just as it is warm.

A Long-Lost Truth, No. II. One is somewhat startled and repulsed by the metaphysical expressions which this writer sees proper to adopt in laying down his fundamental views. "*All essence is of God,*" "*All things existed in his eternal idea,*" &c. This is going too far back for principles. The present generation have an abhorrence, and rightly too, I think, of your *à priori* reasoning.

Mr. Roach's gloss on the phrase "God is love," extracted here, seems to me as unauthorized as it is declamatory. I admire much more the quotation from Wisheart on the next page. It is at once beautiful, ingenious and just.

But what a superior and fascinating writer comes before us in the present correspondent! In the flow of his limpid style, in his solemn and impassioned conviction of the truth of his favourite doctrine, in the copiousness and felicity of his rare quotations, and in other distinguished fine qualities, do we not discern the marks of the "Unitarian," whose correspondence with the Calvinist adorned your pages last year? Whatever may be the strength or the weakness of his arguments, there can be but one opinion as to his sincerity, fidelity and skill in the management of them to the best advantage. How hard is his task to lessen the odium and the apprehension of the popular mind with respect to Universalism! Yet he, if any writer, is calculated to effect that purpose. Thus far, however, he appears only as the positive advocate of his cause. I shall wait impatiently to see how he will answer some of the most common and formidable objections against it, and particularly how he would explain the various texts of

Scripture usually alleged by his opponents.

Mr. Frend on the Proem of John's Gospel. The proposed translation of *εγενετο* is certainly worth considering. Probably Mr. Frend regards it as corroborating the interpretation which refers this passage to the beginning of the gospel dispensation. But can we doubt that John had in his mind a vague reminiscence at least of the first of Genesis, and either intentionally or insensibly conformed his opening gospel to it? I must believe that he directly imitated the *phraseology* of Moses, even if he intended his narrative to begin with the life of Jesus. Much more so, if his intention was, as seems to me the case, to represent the fact, that the power and wisdom which "became flesh," or was exhibited in the person of Jesus Christ, was identical with that exerted in the creation of the world, or in other words, that it was a *divine*, not a spurious or fictitious power and wisdom. If there be any plausibility in this last theory of the passage, Mr. Frend will please to consider whether *παντα εγενετο* would not better be translated in the sense suggested by the same verb as it occurs in Gen. ii. 4 of the Septuagint version.

T. F. B. on the same subject. I entirely agree with this correspondent in his views of the passage, except his interpretation of the initial clause. But this is a point of comparative unimportance to the main question, and he has cooled my confidence a little even in my own views of that particular clause by his array of the passages from John's epistle. Has he a right, however, to assume that the commencement of the epistle is a "perfectly parallel passage to that of the gospel"? This seems to be anticipating a conclusion before fairly arriving at it. It is more difficult for me to suppose that John would use so elliptical a phrase as *the beginning*, meaning only the beginning of the gospel, than that he would adopt for the commencement of his history a clause from the book of Moses, with which he was perfectly familiar, and attach to it Moses's obvious and unstrained signification. I perceive no injury to the sense in supposing that the commencement of the epistle refers to the origin of all things. If it refer to the

beginning of Christianity, the assertion of the apostle appears to me to settle into a vague and bald remark. I feel the weight which T. F. B. ascribes to his considerations on the 4th and 5th verses of the gospel. This writer disclaims the praise of originality. But surely the finely discriminating views in his last paragraph but one, are not common, even if they be not original.

Dr. J. Jones on the same subject. Much of this is truly great; but the last paragraph on p. 726 exhibits a little of the mere effrontery of Unitarianism.

The coincidence between Dr. Jones's explanations of the word *λογος*, as used in the proem, and that by T. F. B. in the preceding article, unconcerted as it doubtless was, is remarkable.

A jealous Trinitarian would ask Dr. Jones if he has not artfully substituted the expressions *union* and *united* in the room of *becoming* and *became*, as equivalent to the expression *εγενετο*, and that too, after he had himself allowed and maintained that the Greek term implies *transition*.

Mr. Cogan on Γενεσθαι, appears to me quite happy in his facts, though a little refined, to say the least, in his metaphysics.

Dr. Smith in reply to Mr. Bakewell. Dr. Smith's reiterated statement of the Calvinistic doctrine of Perseverance, still appears to me a mere truism. His words are, that "the *real* Christian," "the *sincere* Christian," will persevere, &c. But he deludes himself in not perceiving that the convenient terms *real* and *sincere* just mean those Christians who *will persevere*, and thus the doctrine goes round and round in a circle, which proves nothing at all, and amounts to nothing at all.

How can the Doctor characterize that wild, strange, fierce, inconsistent, dogmatic, and intolerant extract from the Acts of Dort as containing "truth and argument," and as meeting with his reverence? As for "argument," I see no pretensions to it in the whole passage, good or bad. If there is *truth* in it, I would like to ask the Synod of Dort and Dr. Smith, whether those whom they call "true believers," when they are "hurried away into great and dreadful sins," are certain always of an OPPORTUNITY to "return

into the right way by true repentance"? To judge from the strain of the passage, true believers, when they sin, still preserve a charm about them against the small pox, the plague, and other mortal diseases—

"When the loose mountain totters from
on high,
E'en gravitation stops, till they go by."

Will our respected opponent meet this difficulty for us? Will he tell us what becomes of the "sincere believer" who happens to die just *after* he is hurried away into an abominable crime, and some time *before* he means to realize the doctrine of Perseverance, by "returning into the right way"?

But little was it to be expected that Dr. Smith should particularly sanction and adopt the very most exceptionable and malignant sentiment throughout the passage. A domineering faction of theologians, who lived at a period when it was fashionable to wreak all kinds of opprobrious epithets on an opponent, stigmatize those who are unable to embrace the Calvinistic doctrines of Perseverance, as *ignorant men and hypocrites*. (As if learning and sincerity necessarily brought men back to the five points!) And these are the expressions which an obliged correspondent of the *Monthly Repository* in 1825, italicizes, for the purpose of levelling them with a cruel point and effect against his living opponents. Such conduct savours of the rage of a worsted combatant, and Dr. Smith has no more right, on account of a mere unavoidable difference of opinion in an uncertain and almost verbal dispute, to apply these appellations to his opponents, than his opponents have to apply them to him.

With respect to Dr. Smith's particular notice of myself, I shall only say, that I was equally aware with him that *one* of the technical definitions, given by Calvinistic authors, of the word Salvation, was "deliverance from sin." Yet I would still maintain, that if, in order to evade Mr. Bakewell's objections, he persists in *exclusively* defining the word in this acceptation, he very much softens the usual strain of Calvinistic preaching and writing which has fallen within my own experience, though I profess not to be deeply learned on the subject.

Mr. Johns on Ordination Services,

deserves much credit for his moderated and dispassionate tone. One of his main considerations, viz. that some *other* occasions besides those in question might be chosen for the cultivation of social religion, seems a little captious. If people are really inclined to adopt *these* occasions for such a purpose, why discourage them? The danger likely to result from the *superstition* of the observance, I might say, appears to me, at the present day, altogether imaginary. Least of all is such a peril to be apprehended among Unitarians. Their tendencies lie entirely towards the contrary extreme. Mr. Johns would bind us down to naked scripture. Then why not celebrate the Lord's Supper in a reclining posture?—Is there no liberty in the gospel? Is it not the glory and essence of Christianity to adapt itself flexibly to the innocent changes and forms of society? For my part, republican as I am, I should feel little regret to see adopted among Unitarians the episcopal form of church-government,—not because I think it specifically scriptural, but because it is not anti-scriptural, because it may well embody and render tangible the spirit of Christianity, and because there is always a something in form and order to which civilized mankind are as naturally attached as the savage is to a wild and roving condition.

Mr. Evans on the Sacramental Test. Extremely interesting.

Dr. Carpenter in answer to H. W. In consequence of reading this statement, I have procured subscriptions for six copies of Dr. Carpenter's first volume in answer to Archbishop Magee. That gentleman will please to consider my private proposals to the Editor of the *Repository*, respecting the mode of transmitting them.

P. T. on Obituary Notices. Who can quarrel with this good advice?

Memoirs of Pepys. Perhaps there is observable in these articles on Pepys, and much more in an article of the *Edinburgh Review* on the same subject, too great a disposition to accept the gossip of this self-prattling writer as ample authority. I do not think that so many historical reputations ought to be sacrificed, and so many intricate questions considered as set at rest, in consequence of the scandal that Pepys happened to rake up about

the streets and parks of London. Let some gossiping curioso of the present day record every evening for a year in his journal all the private anecdotes and surmises which he gathers in his rambles, and who will say that such a document ought not to be received by posterity with very many grains of allowance? *

On Milton's Treatise. I have found it impracticable to dove-tail the extracts introduced here with those in another part of the present number.

REVIEW. *Parr's Letter to Milner.* The name of Milner, by whomsoever borne, possesses not the mildest savour with the lovers of ecclesiastical truth and fairness.

Milton's Treatise. Some Reviewer has disagreed with the present in regard to the style of Mr. Sumner's translation. I know not that I should characterize it as stiff, but it did not seem to me to be remarkably "easy."

Obituary. Is there nothing instructive, interesting and discriminative in the longest article under this head? Would your correspondent from Birmingham, of a few pages back, complain of memorials like this?

INTELLIGENCE. *Long Arm of a Scotch Presbytery.* A slight schism has been recently threatening the Presbyterian connexion of the United States. The Rev. Mr. Duncan, of Baltimore, having preached a sermon against the expediency of imposing creeds, the ecclesiastical tribunal, to which he was amenable, proceeded to summary chastisement, and declared his pulpit vacant! Happily, the consent of the congregation was necessary to the literal execution of this decree, and as it was impossible to obtain it, Mr. Duncan still preaches to his people, and the authority of Presbytery is trampled under foot.

* It is not, perhaps, known on the other side of the water, though generally understood on this, that *Pepys's Memoirs* underwent a severe expurgation before they were published, and that the matter excluded is more dishonourable to the Court of Charles II. than any that is retained. Even the Quarterly Review, we are reminded by a friend, though we had forgotten the circumstance, complains of the degree to which the pruning knife has been used in this publication. EDITOR.

I know of another similar case in that vicinity, and I believe the list is still larger.

Joint-Stock Companies. An occasional register of these companies, giving a particular account of their condition and prospects, would be an interesting and useful document.

Bunker-Hill Celebration. Still to my mind but a pageant of yesterday, and will ever continue to be as fresh, Dum memor ipse mei, dum spiritus hos reget artus.

SIR,

November 4, 1826.

THE criticism of your very candid and intelligent American correspondent, in his Synopsis for Sept. 1825, (p. 524,) relative to those fruitful topics of controversy, Necessity and Predestination, appears to call for one or two brief remarks. Notwithstanding his acknowledgment of the full force of most of the objections urged against Dr. Copleston's reasoning, he is still at a loss to perceive the distinction between the *fatalism* of the ancients and the *necessity* of the moderns. Without examining at length the theoretic peculiarities of each, it is quite sufficient to know that the former of these doctrines taught the absolute inutility and folly of adopting active measures for the attainment of good or the avoidance of evil. Supposing any event to be decreed, it was impossible, they maintained, that any exertion of ours could ever prevent its taking place: and if it was not decreed, no human efforts could bring it to pass. The determinations of Heaven could be neither hastened nor retarded in their execution by the powerless actions of man, nor could all the puny machinations of beings like ourselves produce the slightest influence on the regular course of nature. And what was the inference which the fatalist deduced from these premises? Since every thing in the universe was unalterably fixed, he insisted that it was the part of the truly wise man to remain entirely passive, however terrific the dangers by which he might be surrounded, or whatever claims the calamities of others might appear to possess on his compassion. How different is the case with the doctrine of *necessity*, as it is now ex-

plained by its most rational advocates! Like the fatalist, indeed, they freely admit that all the events of the world have been absolutely determined from the beginning of time; but as we know by experience as well as from Scripture, that the Almighty acts by secondary causes, and as we are in the generality of instances ignorant of the preordained result of what is passing around us, they contend that no man who has not renounced the exercise of his sane faculties ought to neglect to exert his utmost energy in the promotion of his designs; and that, in truth, without adopting the means, his expectation of attaining the end must be for ever fruitless. A more important distinction, as it affects human happiness, it is not very easy to conceive.

With respect to another observation of your correspondent, it has always appeared to me a singular circumstance that so many men of clear and energetic minds on other points, and whose acquired talents no one can dispute, should express their inability to comprehend how the doctrine of philosophical necessity can be compatible with free agency. Freedom of the will, in its popular sense, implies the power of acting in conformity with our volitions when no physical impediment intervenes; and no person asserts more vehemently than the necessarian, that every man may act as he pleases, and deliberately follow his own choice, where he is not restricted by external force or some internal debility. And what is this mysterious necessity which excites so many apprehensions in the minds of the multitude? Nothing more than the natural *sequence of cause and effect*: and I am disposed to agree with Hume, that the generality of mankind have been necessarians without being aware of it; or, in other words, that the regular and uniform conjunction of motives and voluntary actions has in all ages obtained universal belief. Your correspondent will perhaps excuse my recommending to his re-perusal Hume's essay on this subject, where, if I am not mistaken, he will acknowledge the reasoning (with the exception of the concluding part) to be at once clear and concise.—No error is so

frequent as that of confounding *compulsion* and *necessity*, and of considering them as almost convertible terms; and yet, in the present question, no two words can imply more opposite significations. In the one case, a man acts precisely as he chooses; in the other, he is absolutely deprived of the power of following his will. In the former, his conduct is strictly voluntary; in the latter, it is completely the reverse.

I confess that I am somewhat surprised at the estimation in which Jonathan Edwards's treatise on Free Will is held by the American persuasion to which I conclude that your correspondent belongs. The harsh and embarrassed style in which that work is unfortunately written, the frequent repetition of the same arguments, not always recommended by the happiest illustrations, and the author's anxiety to vindicate his Calvinistic tenets from the severe charges of his Arminian opponents, have, there can be little doubt, prevented a numerous class of readers from devoting to it sufficient attention to make themselves completely masters of the point in dispute. It would by no means be difficult, I admit, to select from so many pages instances of inaccuracy in his mode of arguing, and not a few inconsistencies scarcely to be expected from a man of his acute talents. His attempt to prove the distinction, for example, between the *permission* and the *appointment* of evil by the Deity, is extremely unsatisfactory, and evinces a degree of timidity but rarely discoverable in the defenders of Calvinism. But I must nevertheless be allowed to assert that his *direct arguments* on the main question are, in my apprehension, altogether unanswerable; and I have no hesitation in saying, that those who think otherwise ought in fairness to state their reasons for such an opinion, and to point out the fallacy in his reasoning which their superior acuteness may have enabled them to detect.

CLERICUS CANTABRIGIENSIS.

Trowbridge,
Nov. 2, 1826.

DEAR SIR,
BEFORE you close your labours as Editor of the Repository, and the work passes into other hands,

indulge a constant reader, an old correspondent and one who has ever felt interested in its success, with the liberty of offering to your readers a few brief remarks on the state of things among us when it commenced, and the different aspect they now present, and to glance at the progress of the great and good cause to which its pages have been so faithfully devoted and which it has greatly promoted—the cause of Christian Truth, Liberty and Charity.

Many of our most valuable institutions, as Unitarian Christians, had no existence when your labours as Editor of the Repository commenced. I may mention in particular the Unitarian Fund, the Christian Tract Society, which though not sectarian in its design or character, originated with and has been almost entirely supported by Unitarians, in the comprehensive sense of the term, and the Association for protecting the Civil Rights of Unitarians; these, in succession, were established in London, and without such a medium of communication as the Repository to awaken the attention of the friends of the cause, excite their zeal, and point out how they might unite their exertions, the difficulty of forming such institutions, and of bringing them into active and extensive operation, must, if not insuperable, have been very great. Most of our District Associations, excepting the Western and Southern Unitarian Societies, and of our more local institutions, now so happily extended over a considerable part of the island, had no being at the period referred to; and the Repository, as a medium of communication, making known to the Unitarian body at large what was done in any particular district or place, contributed in no small degree to excite others to adopt similar plans, and to infuse that zeal and activity which gave existence to so many important and useful institutions and continue to render them effective. Let the reader bring together and take into his view the intelligence on these subjects scattered through the volumes of the Repository, and the papers communicated by different correspondents relative to them, and he will perceive that the work contains such valuable materials for the future history of the progress of Uni-

tarianism, during the last twenty years, as can be found no where else; he will be convinced that much more has been done in the cause during that period than he had supposed, and that the Repository has been an effective agent in advancing it.

At the time of its commencement, Unitarians in different parts of the kingdom knew little of each other, either as individuals or as churches; they were generally strangers to their own numbers, strength and resources; and, having no public medium of communication, few could know much of what was doing in the cause, and many not any thing, excepting what took place in their own neighbourhood. But after the Repository was set on foot, Unitarians in different places soon learned to regard it as a sort of Unitarian Gazette, and to expect its numbers as a source of information respecting their brethren and what was doing to promote Unitarianism in different parts of the kingdom. They gradually acquired more knowledge of each other, and learned to feel more of their own strength as a Christian denomination. Becoming better acquainted with each other's affairs as churches, mutual sympathy followed, benevolent feelings were excited, and opulent individuals and congregations came forward to assist their poorer brethren, to aid their exertions in erecting chapels, in freeing themselves from debts which remained on their places of worship, and to promote the cause in places where its advocates could not carry it on without such help. At length the Fellowship Funds were instituted, which tend to unite the members of congregations, to give the poor man an opportunity of enjoying the pleasure of adding his mite to the larger contribution of his richer brother, and to combine the exertions of all, according to their means, and to lead them to feel that they are engaged in a common cause, and to regard that cause as their own, while they increase resources for benevolent purposes. It is undeniable that the Repository has greatly contributed towards this happily altered state of things, while its younger sister, the Christian Reformer, has had some share in the good work. Without such a medium of communication it is not likely

that Unitarians would have had the information respecting one another, and the state of the cause in different places, which they now pretty generally possess, or that the exertions which have been made to assist poor congregations would have taken place: Fellowship Funds might have been formed; but probably the number of them would have been very small, and in many parts of the kingdom they might not even have been heard of. It is the publicity which has been given to the proceedings in one congregation which has led other congregations to adopt similar plans: and thus churches, as well as individuals, have provoked one another to love and to good works. The same remarks might be made as to the social and brotherly meetings which have annually taken place in some congregations, and the expressions and tokens of esteem and affection which have passed between ministers and their congregations. By making all such matters generally known, the Repository has contributed to the advancement of what is truly useful.

Believing that all things are arranged and directed by the Almighty, who accomplishes his designs, which are all wise and good, by the agency of creatures and through the operation of second causes, it is highly interesting to observe, so far as our limited views of things will enable us to discover, how second causes are combined and circumstances brought together, to produce particular events and give birth to institutions and plans which are of importance to mankind, and, in particular, which stand connected with the revival and spread of pure and undefiled Christianity. Having learned to view the hand of God, though not operating in a supernatural way, in every thing which takes place, I have been frequently led to meditate on the operations of his providence, by which a revival of the Unitarian cause has been effected, and the further and more complete reformation of religion is going forward. Not to enter into particulars, which the compass of this letter will not allow of my doing, I shall barely remark, that the Monthly Repository had become essentially necessary in order to those

things which were soon to follow, to prepare the way for their being set on foot and to become an important instrument in the revival of Unitarianism which was to take place, and which absolutely required such a work.

The precursor of the Repository, the Universalists' Miscellany, had been conducted for several years, with loss, by my late excellent friend, Mr. Vidler; and though neither he nor the work was, in the early stages of it, Unitarian, both became ultimately such, and from the first it was conducted on liberal principles. This work proving unsuccessful, it was given up; but it had prepared the way in various quarters for such a work as the Repository, which was required to be on a different and more extended plan. The wants of the Unitarian public, and of the friends of free and liberal inquiry, called for such a publication. Such an institution as the Unitarian Fund was also become necessary; but had not the Repository commenced, there would have been no periodical work in which the plan of that institution could have been submitted to the public, or through the medium of which the friends of the cause could have been excited to support it, or in which its proceedings and operations could have been, from time to time, brought before the public. The Unitarian Fund continued, its operations were widely extended, and highly important effects resulted, until its last annual meeting, in Whitsun-week, 1825, when it merged in the British and Foreign Unitarian Association; and throughout its progress, the Repository was its handmaid and patroness.

Until the birth of its little sister, the Christian Reformer, the Repository was the only periodical work in the kingdom in which the free discussion of religious subjects could be admitted, or in which writers could be heard on more than one side of a theological question; in the other religious magazines persons and their opinions were assailed, sometimes grossly misrepresented, but the Editors would not insert what they wished to say in reply; they and their doctrine were censured and condemned, and all hearing was refused

them: this I have found by experience. It was of the utmost importance to the cause of liberty and free inquiry, and to the interest of Christian truth, that a magazine should be open to all parties for the free discussion of all religious subjects; such a magazine the spirit of the times and the cause of truth, which can never suffer from the free discussion of subjects, absolutely required; and such a magazine the *Repository* has throughout been. It has ever cherished liberty and free inquiry, and allowed every writer to assert and defend his own religious views. Conducted on this plan, it has done much to promote scriptural knowledge, to expose error and superstition, and to promote candour and charity. For more than twenty years it has maintained its independent and liberal course through good report and evil report, cherishing and promoting the glorious cause of pure and undefiled religion, and affording ready aid to all our public institutions and to any of our churches when in trouble and difficulties, by lending its columns to their advocates. I had a better opportunity than many of my brethren of knowing the important services which the *Repository* rendered to the cause of Unitarianism, during the years which I travelled as a missionary; but it is impossible to ascertain the information it has silently diffused, the zeal it has excited, and the influence it has had in promoting free inquiry, and in stimulating exertions in the cause of God and Truth. It has been a channel of communication among Unitarians throughout the kingdom; it has made known our proceedings in the cause to its friends in distant parts of the world, and in return brought us important information from those remote regions.

It is impossible to state in few words what has been done in the Unitarian cause since the *Repository* was set on foot, in all which it has been an important auxiliary; many new congregations have been collected, new chapels erected, old congregations which were in a depressed state have been revived, old chapels repaired, and some which had been closed re-opened; many new institutions for the promotion and extension

of Unitarianism have been established; district and more local associations have been formed in various parts of the kingdom, and societies for the distribution of tracts, by which our religious views have been made generally known and our principles widely diffused; missionary plans have been set on foot and carried on with considerable success; more active plans have been adopted in many congregations and numerous Fellowship Funds established; communications have been opened with the friends of the cause in distant countries, and an Unitarian mission set on foot in the East Indies; and an increase of zeal has been gradually excited and diffused in the Unitarian body at large, and a disposition to unite more closely and act in concert has been manifested. Thus as the way was prepared and the state of things called for the *Repository*, on the plan then adopted, in the year 1805, so the way has since been prepared for, and the state of things in 1825 evidently required and rendered practicable a more general and compact union of the Unitarian body at large throughout the kingdom; the opening which God in his wise providence had made for our exertions in the East, the increased exertions and pecuniary resources required at home, and the brightening prospects before us, imperiously demanded that individuals, churches, district associations, all the friends of the cause throughout the land, should cordially unite and co-operate, and that they should have some visible union, simple organization and well-digested plans of mutual exertion; that their whole strength might be put forth to root up the foundations of mystical Babylon, and build the temple of the one and only God, the Father; that such resources might be created, and such measures adopted as would promote pure Christianity, not only throughout Great Britain, but in all parts of the world where an opening for their exertions should be found. This being the case, The British and Foreign Unitarian Association was established; and it is hoped it will bring into union and co-operation the whole body of Unitarians, call out their latent strength and resources, and greatly accelerate the progress of

the Unitarian doctrine and worship. Circumstances are much more favourable now than they were twenty years back; then individuals had to act nearly alone; at the most but a small number could be brought to co-operate in any measure; but now, not only many individuals, but associated bodies may be brought to unite their exertions, and their collective strength may be made to bear upon any point which the good of the cause requires. That it should appear desirable for the Association to have the Repository under their direction, cannot excite the least surprise; it is natural for the Committee to wish that so useful an auxiliary should be modeled and conducted in unison with their own improved and extended plans, and be at their command as the high interests of the cause in which they are engaged may on every emergency require: and I both hope and pray that this step, in connexion with the other plans adopted, may be crowned with all possible success; that much as the Repository has already served the cause, the New Series may serve and promote it abundantly more.

Allow me, Sir, in taking leave of the Series which is about to close, to thank you for your unwearied labours and services as the Editor, and to congratulate you on the success that has attended your exertions, which have, in no small degree, contributed towards bringing the Unitarian cause to its present promising and gratifying state. Wishing the New Series of the Repository an increasing circulation, and all possible encouragement and success, I remain,

Dear Sir,

Most truly and respectfully yours, &c.

R. WRIGHT.

Chesterfield,

November, 1826.

SIR,

SHOULD you think the following original letters of the Rev. John Leland, D. D., likely to gratify any of your readers, or to contain any thing which it may be interesting to have preserved in a less precarious form than the original MSS., I shall feel happy if they reach you in time to be included in the present volume of the Monthly Repository. P. A.

Dublin, December 12, 1720.

DEAR COUSIN,

The last I had from you contain'd a complaint of the shortness of my letters: I am afraid, contrary to my own inclination and design, that this will give you occasion to renew your complaint; however, I thought it better to write little than not at all. Mr. Hardman, who carries this letter, is now call'd away contrary to his and our expectation; so that not expecting so sudden a summons, I have not prepar'd a long letter for you as I intended. I observe, that in some of your last letters you enter upon some points that are sufficiently abstruse, such as the doctrines of Election, Original Sin, &c. The opinion you seem to embrace on these heads is, I must own, contrary to what I apprehend to be the truth; but I am not ripe for writing my thoughts on these subjects so particularly to you as I would do, till I hear again a more distinct account of your sentiments, and of the objections you raise against the common doctrines. I think it is very clear from the Sacred Writings that there is such a thing as speciall distinguishing grace given to some of the fallen human race above others in time, and that this flows from speciall love, and that this love was from everlasting. Whatever God does in time he decreed from eternity to do; if, therefore, in time he gives special grace to some above others, he decreed from eternity to do so: the true question, therefore, is, whether God gives all men equally of his grace, and the difference in their state arises wholly from their own different improvement of that common grace; or whether, besides a common grace, he gives to some that speciall efficacious grace whereby he actually and infallibly converts and sanctifies them, and will cause them finally to persevere, so that they shall at last be brought to glory; and whether this speciall efficacious grace of God given to some above others, is the true and proper cause why some are converted rather than others; that is, whether it is God by his speciall grace makes such persons to differ from others of equal naturall endowments and equall opportunities, or whether it is they themselves that cause the difference,

by the different use and exercise of their own naturall powers and free will. I should be glad to know more distinctly what is the notion you form to yourself in this matter, and then I shall be ready, according to the best of my ability, to give you an answer. I don't pretend that what I have said is at all an accurate stating of the case; I am all in haste, and have not time to think, or so much as to write legibly.

It is with the greatest sincerity that I give my most affectionate respects to your good parents and brothers; and my dear love to your sister, cousin Ann, who, I am sorry to hear, has been again much indispos'd. I thought to have written a letter (if it were not for this hurry) to her and to cousin Hannah Mort, who, I hear, is going to be married; pray make my excuse to both.

I am your most affectionate cousin,
and obedient, humble servant,

JOHN LELAND.

My love and service to all friends,
as if particularly nam'd.

*Addressed "To Mr. Ralph Astley,
Jun., near Chowbent, in Ather-
ton."**

Dublin, December, 1722.

DEAR COUSIN,

I received yours of November 27th, in which you complain of my long silence; and I own I have given you too much ground for such a complaint. The letter you sent about three or four months ago came safe to our house, but happening to be then in the country, where I was about five weeks, the latter end of last summer, I did not receive it till a considerable time after it came, and it being mislaid, occasioned my delaying to answer it. I heard of the affair of your Meeting-house† from cousin

* The father of the late Rev. Thomas Astley, of Chesterfield, Derbyshire. Some account of the Rev. Ralph Astley will be found in the "Memoir of the late Rev. Thomas Astley," Mon. Repos. XIII. 81—85 and 155—157. Other notices of the late Rev. T. Astley will be found, IX. 203 and XII. 688. The Rev. R. Astley, late Unitarian Minister at Halifax, now at Gloucester, is the son of the above Rev. T. Astley.

† At Atherton, "a township in the

Houghton, before you gave me any account of it, and think that so laudable a zeal as you have expressed, deserves all the encouragement that Protestant Dissenters and true lovers of their country are capable of giving it; I should be very glad that you could get any thing here that wou'd answer the trouble of an application, but can't help expressing my fears that any endeavour of that kind will be at present to little purpose. It has happen'd that there have been collections in this city for building five or six meeting-houses this last summer in the north of Ireland, so that our people here seem to be almost jaded and angry at applications of this kind: and at this very time, while I am writing this, I find some gentlemen are come to town to obtain contributions towards building a meeting-house, the case of which is very pressing and extraordinary. But all this would not discourage me, if there were not another affair that seems more directly to clash with that which you propose, and that is, that those of *our* congregation design immediately to set about building a new meeting-house, our present one being inconvenient, and, besides, our lease being within three years of its expiration. The expense we shall be at on this occasion is computed to amount to £2,000; it will be expected of me that I shou'd apply to all those over whom I have any influence, for very large donations on this occasion, which will render it very improper for me to concern myself about your affair, as I fain wou'd. But if Mr. Woods* sends over the memorial you mention, Mr. Boyse is the properest hand you can send it to, and as far as I can assist with any conveniency or hope of success, my endeavours shall not be wanting, tho' for the reasons already mentioned, I am afraid you can hope for little assistance from this side at present. I cannot but highly applaud the noble zeal and forwardness your father has shewn, as all that have any regard to honour or common honesty cannot but detest the base methods of the

parish of Leigh; Chowbent is a village in the township of Atherton."

* See "A Short View of the Life, &c., of John Mort," by H. Toulmin, pp. 7, 8.

gentleman you mention; but whither will not a furious bigotry and a blind party zeal hurry men? I persuade myself, that what damage so ever your father may at present sustain in his worldly circumstances, he will not have reason to repent of his steady adherence to the cause of religion and of his country. May the Lord restore it sevenfold into his bosom by numerous blessings on his person and family! It was with concern I heard of cousin Withington's death, but am unfeignedly glad that Bolton is like to be so well suppli'd. It gives me a sensible pleasure to hear that you are all well; pray congratulate cousin Adam Mort, in my name, on the birth of his son, and give my affectionate respects to his agreeable consort, whom I am in love with for her character, tho' I have not the happiness to know her; perhaps I may see her and you all ere long, but can make no promises for fear of disappointing. I am sorry to hear of good Mr. Marsh's death. Pray accept my dear love and service yourself, and distribute it to your brothers and sister; I intend to do myself the favour of writing to her soon. I send up my best wishes and prayers to Heaven for your father and mother, to whom I am in much sincerity, as I am to you, a most affectionate cousin,

And most obedient, humble
servant,

JOHN LELAND.

Pray give my service to cousin Rigby, (that now is,) and to all my friends there, as if particularly mentioned.

*The above letter is addressed "To
Mr. Ralph Astley, Jun., near
Chowbent, in Atherton,
Via Chester, Lancashire."*

DEAR COUSIN,

It is a long time since I heard from you, which makes me a little solicitous, lest you should not be in so good a state of health as I wish you. I sent you the first volume of the *View of the Deistical Writers* soon after it was published, but by some mistake it was not delivered to you as I intended, and therefore I afterwards sent you another first volume, as also the second; both which I believe you have received. I am also

informed that you afterwards got the volume that I at first sent you, though not till a long time after it should have been delivered. About three or four months ago I published a *Supplement to the View of the Deistical Writers*, and which is designed to complete the whole. As you have two of the first volumes, I would have you send one of them back to me, when you get a hand that you can trust; and I will by the same conveyance send the *Supplement* to you to complete your set. I am now in the country, as I generally am at this time of the year, but there are people at my house in town, who will take care immediately to inform me if any book or letter be left for me, and I shall leave the *Supplement* for you at my house, that it may be ready for you whenever it shall be called for. I was in a very indifferent state of health for about six weeks this spring, but find myself now much better. You and I have frequent warnings given us; God grant that we may so improve the short remainder of our time in this state of trial, as to be prepared for the world of everlasting light and love, which is the great object of our hope. I shall long to hear from you, and am

Your most affectionate cousin
and servant,

JOHN LELAND.

Dublin, July 22, 1756.

*Addressed "To the Rev. Mr. Astley,
at Whitehaven."*

*Estimate of Milton's Theological
Work, drawn from the Notice of
Periodical Publications.*

Servant of God, well done! Well hast
thou fought
The better fight, who single hast main-
tain'd,
Against revolted multitudes, the cause
Of Truth; in word mightier than they
in arms:
And for the testimony of Truth hast
borne
Universal reproach, far worse to bear
Than violence; for this was all thy care,
To stand approv'd in sight of God, though
worlds
Judg'd thee perverse!

MILTON.

Islington,

November 6, 1826.

SIR,

IT is more than twelve months
since the *Treatise of Milton*, &c.

titled *Christian Doctrine*, has been laid before the public; and as the sun has, during this period, passed through the twelve signs of the Zodiac, so this extraordinary work has undergone the fiery ordeal of the several periodical publications circulating amongst us. Let us glance at them in order, and notice their modes of treatment, which, however different, are creditable to the illustrious Author's memory.

The Monthly Review first proclaimed its appearance with a plain, undisguised account of its contents, and the Eclectic Review followed with rather a timid survey, fearing that their readers might be tainted with its heterodoxy. Then came the Monthly Repository with a bold and extended analysis, whilst the Christian Reformer, a more diminutive periodical, issuing from the same quarter, presented still larger portions, agreeably to the well-known lines of the poet,

Say, shall my little bark attendant sail,
Pursue the triumph and partake the
gale?

The Calvinistic magazines proceeded tardily to their task: one, the Congregational, taking the shortest way of confutation by pronouncing it the offspring of the author's dotage; whilst another, the Evangelical, deemed it one of his ablest productions, guarding its readers, by monthly essays, against its pernicious tendency. The two Baptist miscellanies, Old and New, though exulting in the author's avowal of Adult Baptism, joined with their Pædobaptist brethren in lamentations over its unsoundness, regretting that his Majesty, *the defender of the faith*, had not left the manuscript to slumber on the shelf, where it was found, or committed its heretical leaves to the flames! At all events it was surmised that it might have been published in the dead Latin language, in which it had been written, the translator having scattered its deleterious ingredients over the religious world. But, alas! (thanks to the excess of Royal bounty,) it has been put forth in the vernacular tongue, with due care and with a commendable fidelity. Of these monthly miscellanies two only have done the volume justice—

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the Christian Moderator, whose views are in accordance with Milton on the person of Christ, and the Monthly Repository, the accredited organ of Unitarian Christianity. The Moderator thus expresses himself: "Notwithstanding the intermixture of some curious theories and novel opinions, Milton was a very diligent, and, on the whole, a very successful inquirer into the meaning of Sacred Scripture. The wonder is, not that he should have fallen into some mistakes, but how he was enabled to discover so much of the truth at the time when his countrymen were as blind to the light of unadulterated Christianity as he was to that of the sun! He looks, among his contemporaries, like one who had anticipated the progress of time by a century." Whilst the Editor of the Monthly Repository remarks, "Throughout the whole work, Milton appears the grave and even severe divine; he does not once assume the politician, nor, unless the description of the angelic hierarchies be an exception, betray the poet. The Treatise is a curiosity that posterity will value; it will be a lasting memorial of the independence and integrity of the author's mind, and its influence will, we calculate, be seen in taking off the edge of the *odium ecclesiasticum* from what is called heresy."

But we must now look to the quarterly periodicals in full and state-ly array. The Edinburgh Review leads the van by an article of the first order, assigning to the work its appropriate merit, with an eloquent dissertation on *Miltonic* poetry. Next the Quarterly Review took it up and exhibited its contents as a work of genius, remote from vulgar apprehension, and hence, harmless in its heterodoxy. Lastly came the British Critic, of high church renown, with an examination which, on the whole, does credit to their moderation, considering that Milton blows up the whole fabric of episcopacy. As the journal is theological, read by Churchmen and not Dissenters, I will transcribe at length its introduction to the article, happily conceived and expressed on the subject. In the mean time I leave Bishop Burgess, who deems *the Treatise on Christian Doctrine* the production of

a German divine of the 17th century, and the oracle of his own church, the British Critic, who has no doubt of its authenticity, to settle the matter amicably among themselves.

"It is well known," says the British Critic, "that when Milton retired from public life he meditated several literary designs, each of them nearly sufficient to occupy the life even of a more than ordinary man, viz. his *Immortal Epic*, a continuation of his *History of England*, a *Latin Thesaurus*, and, according to some of his biographers, a *Body of Divinity*. He had then been for three years totally blind. He was tormented with the gout. His circumstances were narrow. His domestic condition comfortless. There are few things perhaps in the history of literature more astonishing than the energy which enabled him to grapple with such vast enterprises, whilst compassed round with infirmity and affliction. His great predecessor *Homer*, indeed, was blind, but *Homer* is, after all, a sort of dim and visionary personage. We know very little more about him than we do about *Enoch* or *Seth*, or any other of the worthies before the flood. We are apt to look upon the *Iliad* as a mysterious thing, delivered down to us out of the clouds and darkness of antiquity. Its author is to us a being almost too shadowy, too nearly fabulous for human sympathy, and therefore we are unable fully to enter into his sorrows or his difficulties. In modern times, *Euler* was perhaps one of the most astonishing instances of the power of mind over physical impediments. For nearly the last eighteen years of his life he was totally blind, and yet, during that period it was that he completed such gigantic labours as would have sufficed to immortalize a whole club of philosophers; and, moreover, out of his mere superfluity he furnished the Academy of Petersburg with memoirs enough to serve them for twenty years after his death. But then it must be remembered, that *Euler* was as happy in his domestic circumstances as he was in the admiration of the scientific world. His blindness was alleviated by the devoted attentions of his family, and he died in peace, surrounded by his grandchildren. These blessings were

denied to Milton. It appears that his daughters were not merely unwilling assistants to his intellectual labours—they were positively undutiful and unkind; they inhumanly neglected him in his blindness; they even entered into vile conspiracies with the servants to defraud him; and one of them is known to have expressed a wish for his death! He was thus driven, in his old age, to seek protection from his own children in a third marriage. His other misfortunes may have helped to awaken and stir the nobility of his character and genius, for it is the property of mighty minds to derive a sort of inspiration from adversity itself. But these were sordid and low-born miseries, the harpies of the soul, which not only interrupt the intellectual banquet, but make it distasteful. Had not Milton's contemplation been of a celestial order, like his own 'Cherub that guides the fiery-wheeled throne,' such wretched cares must have soiled and rent its pinions and have fixed his spirit hopelessly on earth!"

The Reviewer here pertinently alludes to the very peculiar circumstances in which both *the Paradise Lost* and *the Treatise on the Christian Doctrine* were penned, and without the recollection of which they cannot be duly appreciated. These circumstances have been touched upon in almost all the journals of the day. The eulogists of Milton have dwelt upon them both in prose and in poetry. Indeed it is these adverse incidents, which would have crushed ordinary mortals to the dust, that raised and sublimated his mind.—

See where the British Homer leads
The epic choir of modern days;
Blind as the Grecian bard he speeds
To realms unknown to pagan lays.
He sings no mortal war, his strains
Describe no Hero's amorous pains—
He chaunts the birth-day of the world,
The conflict of angelic powers,
The joys of Eden's blissful bowers,
When fled th' infernal host, thro' thundering chaos hurl'd.

Yet as this deathless song he breath'd,
He bath'd it with affliction's tear,
And to posterity bequeath'd
The cherish'd hope to nature dear.
No grateful praise his labour cheer'd,
No beam beneficent appear'd

To penetrate the chilling gloom;

Ah! what avails that Britain now,
With sculptur'd laurel decks his brow,
And hangs the votive verse on his unconscious tomb!

WEST.

The reader must excuse these digressive remarks suggested by the introduction of the Reviewer. Further particulars may be learned from my two preceding papers, and from the Memoir of Milton, prefixed to an edition of the *Paradise Lost*, published by the writer of this article in 1804, with an abridgment of the notes of Bishop Newton, for the use of the rising generation. The history of the great poet, at all times interesting, cannot fail of arresting the attention and of penetrating the heart.

The evidence of the authenticity of the *Treatise on the Christian Doctrine*, derives ample confirmation from the resemblance of its language and opinions to the printed works of Milton, of which some striking specimens are given in the notes.

The Critic then proceeds to the internal evidence of the authenticity of the work, accompanied with singular remarks on the spirit of the production. "Of his theology the world has had a tolerably copious prelibation in his *Paradise Lost* and other writings, not sufficient, however, to relieve us from uncertainty as to his opinions on many important points. It now appears beyond all question, that his doctrinal divinity was very far from being of a fanatical or puritanic cast. It is further satisfactory to find that when he approached the solemn task of searching the Scriptures for himself, age and religion had well nigh 'purged off the base fires' of the puritanical temper. This is the more remarkable when we recollect how deeply Milton is known to have drank into that spirit. His other prose writings are a mine in which this terrific fire-damp is perpetually exploding, not merely in the form of invective but sometimes even of imprecation. The grand discharge of it, however, is in his *Treatise on Reform*, which it will be remembered he closes with this tremendous but magnificent denunciation: 'But *they* the contrary, that by the impairing and diminution of

the true faith, by the distresses and servitude of their country, aspire to high dignity, rule and promotion, hereafter a shameful end in this life (which God grant them) shall be thrown eternally into the darkest and deepest gulf of hell; where, under the despiteful controul, the trample and spurn of all the other damned, (that in the anguish of their torture shall have no other ease than to exercise a raving and bestial tyranny over them as their slaves and negroes,) they shall remain in that plight for ever, the basest, the lowermost, the most dejected, the most under-foot and down-trodden vassals of perdition!'"

Who can peruse this without thinking of the remark of Johnson—"Such is his malignity that hell grows darker at his frown"? "We cannot, however," adds the Reviewer, "forbear pausing a moment to remark that all this, hot and fearful as it is, is nothing to a *fiery paroxysm* of Owen, the great oracle of the Puritans. The above, as it occurs in a popular treatise, might perhaps pass for a burst of vehement rhetoric adapted to the morbid taste of the times. But what shall we say to a yell of execration in a sober theological commentary? In his exposition of the cxxxth Psalm, Owen is speaking not of great national delinquents and traitors, nor of impious blasphemers and apostates, but of persons whom he considers as having deceived themselves with erroneous views of God's forgiveness, or with an imperfect belief in it, and who remain in that condition till their death, and in his address to these persons he actually calls on angels and archangels and all the company of the saints to curse them, and joins himself in the deep and universal chorus of damnation: 'If you resolve to continue in the neglect of this salvation, and shall do so accordingly—then *cursed* be you with all the curses that are written in the law, and all the curses that are denounced against the despisers of the gospel! Yea, be you *anathema maranatha*, cursed in this world always until the coming of the Lord, and when the Lord cometh be ye cursed from his presence into everlasting destruction! Yea, curse them, all ye holy angels of God, as the obstinate enemies of your king and

head, the Lord Jesus Christ! Curse them, all ye churches of Christ, as despisers of that love and mercy which is your portion, your life and your inheritance! Let all the saints of God, all that love the Lord, curse them, and rejoice to see the Lord coming forth mightily and prevailing against them to their everlasting ruin! Why should any one have a thought of compassion towards them who despise the compassion of God, or of mercy toward them who trample on the blood of Christ? While there is hope we desire to have continual sorrow for you, and to travail in soul for your conversion to God. But if you be hardened in your way, shall we join with you against him? Shall we prefer you above his glory? May God forbid! We hope to rejoice in seeing all that vengeance and indignation poured out unto all eternity upon your souls!!

"It is impossible to listen to these appalling maledictions without trembling to think on what the author of them might have been under the dreadful discipline of the Romish Church. In another age and other circumstances this hierophant of Puritanism might have directed the holocausts of the Inquisition! The spirit of St. Dominic breathes in every line; and thus it is that when once the medium of sobriety has been deserted, extremes often meet on one common ground of uncharitableness and intolerance. The lawfulness of these eruptions of zeal is expressly asserted by Milton in the fourth chapter of the second book of this work, where he says that 'We are commanded to call down curses publicly on the enemies of God and the church, and on false brethren and on any who are guilty of grievous offences against God or even against ourselves! The same may be done in private prayer after the example of some of the holiest of men!' On the whole, however, it is pleasing to observe how free this Treatise is from an intemperate spirit. There is little in it to remind us of the author's former ungovernable and savage vehemence, except occasional rumblings which shew that the volcano is not wholly exhausted.

"From Milton's preface to this work it appears that he was dissatis-

fied with all extant systems of divinity. The citadel of the reformed faith he considers as abundantly fortified in the quarter that looks toward Popery, but in other parts as lamentably unprovided with solid works or able defenders. This state of things impelled him to survey the towers of Sion for himself—in other words, to cast away all human authorities and to examine the Scriptures by the light of his own independent and free-born intellect, aided 'by devout prayer to the eternal Spirit that can enrich with all utterance and knowledge!'"

So far the British Critic, with respect to the nature, character and authenticity of the work. Having acknowledged that "the author appears to have undertaken his labour with unimpeachable integrity of purpose, and doubtless believed, that throughout the execution of it, he was submitting his understanding to the written word," the critique concludes in a mingled strain of panegyric and of censure alike honourable to his memory. The volume is here regarded chiefly as a literary curiosity, completing "the works of a writer whose gigantic powers have contributed to make the British name respected and honoured throughout the civilized world—the very name of such a man is to be numbered among the imperishable bulwarks of his country!"

After a long and elaborate Review of the *Treatise on Christian Doctrine*, the British Critic comes to the lame and impotent conclusion of its being only a *literary curiosity*, because, forsooth, it demolishes the Tritheism of the Athanasian Creed, a sin which, according to the damnatory clauses of that charitable formula, is not to be forgiven in this world nor in the world to come. On the contrary, I have no hesitation in declaring that its principal excellence is, and an excellence which attaches itself to no other body of divinity that I have ever seen, that the *personal unity of God* constitutes the central point, beaming refulgently throughout its pages, like the sun in the firmament; whilst the other minor doctrines, resembling so many satellites, revolve around in their several orbits with an attractive but subordinate glory! Nor are the standing

ordinances of *Adult Baptism* and of the *Lord's Supper* discarded—they hold their appropriate stations—drawn from the Holy Scriptures and maintained with perfect charity.

This, my *own* high opinion of the *Treatise on the Christian Doctrine*, I gave you, Mr. Editor, in the last December number of your Miscellany, (799—799,) when I claimed its illustrious author for an *Unitarian General Baptist*, and I still glory in the acquisition. The work, with all its excellencies, possesses, like other human productions, imperfections. The sun, with its spots, pours forth a flood of glory! In justice to myself, however, I take leave of the volume with entering a protest against the doctrine of Polygamy, which Milton advocates with sincerity. He drew it from the obsolete practices of the patriarchs in the Old Testament. Surely the immortal bard must have forgotten the exquisitely animated apostrophe, descriptive of the highly-favoured couple in the Garden of Eden :

Hail, wedded love! mysterious law, true
source
Of human offspring, sole propriety
In Paradise, of all things common else ;
By thee, founded in reason, loyal, just
and pure,
Relations dear, and all the charities
Of father, son and brother, first were
known—
Perpetual fountain of domestic sweets !

This refined enjoyment of the single pair is utterly irreconcilable with the turbid and clamorous gratifications of polygamy. Adam found *one wife* enough for the purposes of conjugal felicity, and so does his posterity.

It is a remarkable fact, that when, a few years ago, an evangelical clergyman, the Rev. Dr. Madan, in his *Thelyphthora*, revived the doctrine of polygamy, it received its death-wound in the *Monthly Review* from the pen of an *Unitarian minister*, the Rev. Mr. Badcock, though he renegaded to the Church, and soon afterwards died in obscurity. These are his impressive words : "When we reflect that the primitive institution of marriage confined it to one man and to one woman, that this institution was adhered to by Noah and his sons, amidst the degeneracy in which they lived, and in spite of the examples of poly-

gamy which the accursed Cain had introduced ; when we consider how very few (comparatively speaking) the examples of this practice were among the faithful, how much it brought its own punishment with it, and how dubious and equivocal those passages are in which it appears to have the sanction of divine approbation ; when to these reflections we add another respecting the limited views and temporary nature of the more ancient dispensations and institutions of religion ; how often the imperfections and even the vices of the patriarchs and of the people of God in old time are recorded without any express notification of their criminality ; how much is said to be commanded, which our reverence for the holiness of God and his law will only suffer us to suppose were for wise ends permitted ; how frequently the messengers of God adapted themselves to the people to whom they were sent, and the circumstances of the times in which they lived ; and, above all, when we consider the purity, equity and benevolence of the Christian law, the explicit declarations of our Lord and his Apostle St. Paul, respecting the institution of marriage, its design and limitation ; when we reflect on the testimonies of the most ancient fathers, who could not possibly be ignorant of the general and common practice of the apostolic church ; and, finally, when to these considerations we add those which are founded on justice to the female sex, and all the regulations of domestic economy and natural policy, we must wholly condemn the revival of polygamy."

Milton, in his *Treatise on the Christian Doctrine*, avoiding the extremes of modern theology, has asserted the pre-existent glories of the Saviour, which diffuse a glow over almost every page of the New Testament. Maintaining, indeed, the two grand cardinal points of revealed religion, *the personal unity of the Supreme Being*, and *the universality of Divine love*, a few minor errors may be excused. A cheaper and more portable edition of the resuscitated volume would prove an invaluable acquisition. By its good sense, its scriptural research, its calm moderation, and its evangelical charity, it may—distributed far and wide—subserve the di-

vine purpose of composing the differences, allaying the jealousies and uniting the affections of the whole Christian world. For, agreeably to his own energetic lines, addressed by the archangel Michael to our primeval ancestor,

——— on earth,
Who against faith and conscience can be
heard
Infallible? Yet many will presume;
Whence heavy persecution shall arise
On all, who in the worship persevere
Of spirit and truth: the rest, far greater
part,
Will deem, in outward rites and specious
forms,
Religion satisfied: truth shall retire,
Bestuck with slanderous darts, and
works of faith
Rarely be found. So shall the world go
on,
To good malignant, to bad men benign;
Under her own weight groaning; 'till
the day
Appear of respiration to the just,
And vengeance to the wicked: at return
Of him so lately promis'd to thy aid,
The woman's seed, obscurely then fore-
told,
Now amplier known thy Saviour and thy
Lord,
Last in the clouds, from heaven to be
reveal'd
In glory of the Father, to dissolve
Satan, with his perverted world; then
raise
From the conflagrant mass, purg'd and
refin'd,
New heavens, new earth, ages of endless
date,
Founded in righteousness and peace and
love,
To bring forth fruits, joy and eternal
bliss!

I beg pardon, Mr. Editor, for detaining so long your attention, but the subject lay near my heart. Never before have I met with a theological work whose pages, however checkered by peculiarities of sentiment, so deeply involve the present and everlasting interests of mankind.

"We must conclude," to adopt the parting declaration of the Edinburgh Review, the most enlightened journal of the age, "and yet we can scarcely tear ourselves away from the subject. The days immediately following the publication of this relic of Milton appear to be peculiarly set apart and consecrated to his memory. And we shall scarcely be censured if on this his festival we be found lingering near

his shrine, how worthless soever may be the offering which we bring to it. While this book lies on our table we seem to be contemporaries of the great poet. We are transported a hundred and fifty years back: we can almost fancy that we are visiting him in his small lodging, that we see him sitting at the old organ beneath the faded green hangings, that we can catch the quick twinkle of his eyes rolling in vain to find the day, that we are reading in the lines of his noble countenance the proud and mournful history of his glory and his affliction. We image to ourselves the breathless silence in which we should listen to his slightest word, the passionate veneration with which we should kneel to kiss his hand and weep upon it, the earnestness with which we should endeavour to console him, if, indeed, such a spirit could need consolation for the neglect of an age unworthy of his talents and his virtues, the eagerness with which we should contest with his daughters, or with his Quaker friend, Elwood, the privilege of reading Homer to him, or of taking down the immortal accents which flowed from his lips. These are, perhaps, foolish feelings; yet we cannot be ashamed of them, nor shall we be sorry if what we have written shall in any degree excite them in other minds. We are not much in the habit of idolizing the living or the dead. And we think that there is no more certain indication of a weak and ill-regulated intellect than that propensity which, for want of a better name, we will venture to christen *Boswellism*. But there are a few characters which have stood the closest scrutiny and the severest tests, which have been tried in the furnace, and have proved pure, which have been weighed in the balance and have not been found wanting, which have been declared sterling by the general consent of mankind, and which are visibly stamped with the image and superscription of the Most High! These great men we trust that we know how to prize, and of these was Milton. The sight of his books, the sound of his name is refreshing to us. His thoughts resemble those celestial fruits and flowers which the virgin martyr of Massenger sent down from the gardens of Paradise to the earth, distinguished from

the productions of other soils, not only by their superior bloom and sweetness, but by their miraculous efficacy to invigorate and to heal. They are powerful not only to delight but to elevate and purify. Nor do we envy the man who can study either the life or the writings of the great poet and patriot, without aspiring to emulate, not, indeed, the sublime works with which his genius has enriched our literature, but the zeal with which he laboured for the public good, the fortitude with which he endured every private calamity, the lofty disdain with which he looked down on temptations and dangers, the deadly hate which he bore to bigots and tyrants, and the faith which he so sternly kept with his fame and with his country."

Here, Mr. Editor, I would lay down my pen, but a thought has stolen across my mind in drawing up these Papers and must not be suppressed. Is there not some resemblance between John Milton and Joseph Priestley? Both were Unitarians of a peculiar description, both were reformers protesting manfully against abuses in Church and State, and both, ill-requited by their ungrateful countrymen, withdrew from the turmoil of public life into the privacy of retirement, where, finishing some of their best works, they died in peace. Honourable were their lives and blessed be their memory! To the Great Poet may be applied with equal truth and beauty, the fine encomium passed by the Rev. Robert Hall, on the illustrious Philosopher of Birmingham, and which ought to be inscribed in characters of gold:

"From him the poisoned arrow falls pointless! He will be the admiration of that period when the greater part of those who have favoured or those who have opposed him will be alike forgotten. Distinguished merit will ever rise superior to oppression and will draw lustre from reproach. The vapours which gather round the rising sun and follow it in its course, seldom fail at the close of it to form a magnificent theatre for its reception, and to invest with variegated tints and with a softened effulgence the luminary which they cannot hide."

Righteousness is immortal. Wis. i. 15.

J. EVANS.

P. S. Your superintendence of this Miscellany, Mr. Editor, ceasing with the present month, accept my thanks for the attention you have always paid to my humble communications. Nor can I better evince my gratitude than by expressing a wish for the continued prosperity of the Christian Reformer, and for the augmented success of the New Series of the Monthly Repository. Their joint aim under different Editors will, I trust, be what is the bounden duty of every Religious Journalist, the extension of free inquiry, the diffusion of gospel charity. An enlightened and impartial Theological Review is much wanted. The entanglements of error must be loosened, and the web of sophistry unravelled, by the discriminating process of critical examination. The time cannot be far distant when the soul of man, enamoured of heaven-born truth, dowered or undowered, will love her for her own sake, whilst conscious of its high origin and august destinies, it lays open its inmost recesses to the invigorating and refreshing influences of pure and unadulterated Christianity. This is the only true Millenium which, however fanatics may allege the contrary, can abide the scoffs and defy the frowns of modern infidelity.

SIR, October 25, 1826.

I REQUEST the insertion of a few remarks upon the Review of the Worship-Street Lectures, contained in the last number of the Monthly Repository (pp. 547—551). The Reviewer is evidently an Anti-baptist, and he has a right to his own opinion, but he should have been careful to avoid misrepresentation.

"Our Lord," he says, "*never* baptized. With whom did what is called Christian baptism begin? And from whose hands did the apostles receive it?" Of this we are not informed in the Gospels; they may have received it from John, or from Christ himself. That they received it from one or the other is very probable; for we can hardly suppose that our Lord would omit in the instance of the Apostles a rite to which he had himself submitted, and which appears to have been general amongst his disciples, and that, probably, from the commencement of his mission. There is an evident allusion to it in the dis-

course with Nicodemus, (John iii. 5,) which took place at the time of the first passover, an early period of our Lord's ministry, being on his first visit to Jerusalem; and, immediately after, we are told, (John iii. 22,) "Jesus and his disciples came into the land of Judea, and there he tarried with them and baptized." There is nothing against the supposition that the Apostles may have received the rite from Christ himself, for there is no authority for the Reviewer's assertion that Christ *never* baptized. Here I complain of misrepresentation. Let us attend to what is said on this subject in John iv. 1—3, the only passage that I know of relating to it: "When, therefore, the Lord knew that the Pharisees had heard that he made and baptized more disciples than John (though Jesus himself baptized not, but his disciples) he left Judea, and went again into Galilee." The word *never* is not here found, and all that can be fairly deduced from the passage is, I think, that Jesus did not usually baptize, but left the performance of the rite, on the new converts, to his chief disciples, that is, the apostles. Whether these last received baptism from Christ himself or not, is not material. The Reviewer lays an undue stress upon this question. If Christ authorized them to administer the rite to others, it is sufficient to make it a Christian institution.

Another instance of misrepresentation occurs, I conceive, when the Reviewer observes, that "the Apostle Paul baptized occasionally, as he did some other acts, not so much in conformity to his own judgment as in submission to the prejudice of weak brethren." This appears to me, as I doubt not it will to many of your readers, a very extraordinary and unsupported assertion, and on what it is grounded I cannot imagine. Certainly there is nothing to support it in the passage (1 Cor. i. 12—17) to which the Reviewer immediately after refers. The Apostle is there lamenting the divisions in the church of Corinth, where different parties had assumed the names of different leaders. "Now this I say, forasmuch as every one of you saith I am of Paul, and I of Apollos, and I of Cephas (or Peter), and I of Christ, Is Christ divided? Was Paul crucified for you?

Or were ye baptized into the name of Paul?" Implying, I conceive, that they were all baptized into the name of Christ. The Apostle proceeds, "I thank God that I baptized none of you but Crispus and Gaius, lest any should say I baptized into my own name. But I baptized also the household of Stephanus: besides, I know not that I baptized any other. For Christ sent me not to baptize, but to preach the Gospel." Or, as the editors of the Improved Version have it, "*rather* to preach the Gospel,"* having added the word *rather* by way of explanation. The fair meaning appears to me to be, that the Apostle was employed in the more important office of making converts, and that he had left the performance of the rite of baptism chiefly to others, his companions and assistants, in imitation probably of his Master Jesus. At any rate, the notion that Paul complied with the rite in submission to the prejudice of weak brethren has nothing to justify it in this passage, nor, so far as I know, in any other part of the New Testament. It seems to me, indeed, to be a mere gratuitous assumption of your Reviewer. The Apostle does, indeed, rejoice that he had practised so few baptisms—but why? Because he disapproved of the rite? No such thing; but lest any should say that he had baptized into his own name, lest any should pretend he had set up a new church of which not Christ but Paul was the head. And it is, perhaps, not very improbable that the Apostle may have been charged by some of the more bigoted of the Jewish Christians with such a design which he here disclaims. On the whole I conceive no argument against baptism can be drawn from this passage, although your Reviewer and other Anti-baptists consider it a

* Mr. Belsham, in his Translation and Commentary of the Epistles of St. Paul, renders this passage (1 Cor. i. 17) exactly the same in sense, though a little varied in expression; and subjoins in a note, that Bishop Pearce says, the writers of the Old and New Testaments, almost every where, agreeably to their Hebrew idiom, express a preference given to one thing before another, by an affirmation of the thing preferred and a negation of the contrary.

passage of vital consequence in the controversy.

After all, the Reviewer does not seem to lay much stress on these arguments against baptism, for in his concluding paragraph he takes a different ground. "There are," says he, "but two principal schools of Christian theology, the one holding that the lessons and discipline of the Church are unchangeable—the other, that much of the first form of our religion was temporary, a scaffolding to be taken down when the building was completed." This principle will carry us a great way. It may exclude not only Baptism and the Lord's Supper, but the observance of the Sabbath, and every form of worship, public and private. In short, it will do away with all authority as to externals, concerning which every individual may say with Thomas Paine, "My own mind is my own church." But it deserves to be seriously considered by such *refiners* in religion, whether the abrogation of the forms may not, with the generality, endanger the substance. Judging from scriptural evidence, there appears to be no more reason for saying that the forms instituted by Christ and his apostles were intended to be temporary, than there is for asserting that Christ never baptized, or that St. Paul complied with the rite only in submission to the prejudice of weak brethren. I believe the Gospels and the Epistles contain nothing that can afford a reasonable support to any of these notions.

That much in after times has been added to Christianity in matters of form and ceremony, as well as of doctrine, and which it would be desirable to get rid of, there is no doubt. But what was instituted by Christ and the apostles, stands on a different ground, and should be treated with more respect, unless it could be clearly shewn that it was intended to be temporary. As there was in former ages a disposition to add to Christianity and encumber it with unnecessary ceremonies, there is now, on the other hand, an inclination in some to take away, on the plea of spiritualization, what really belongs to it. But that persons of this disposition form a principal school of Christian theology can hardly be admitted. With the ex-

ception of the Quakers, who may be said in some degree to belong to this class, it appears to be confined to a few speculative men, who, not content with the form of religion left by Christ and his apostles, seem to fancy they can improve it.

It may indeed be said regarding Baptism, that as it does not appear in the New Testament that this rite was administered to any but new converts and their families, there is no authority for applying it to the children of Christian parents, either infants or adults. This objection is fairly stated by Mr. Belsham in his *Plea for Infant Baptism*. He acknowledges that if we knew nothing of Christian baptism but what is contained in the Testament, we might conclude that the rite was to be limited to proselytes and their families. Against this objection he sets the uniform, universal, undisputed practice of the primitive church, and I think makes out a very satisfactory case. But as your Reviewer does not take that ground, there is no occasion to enlarge upon Mr. Belsham's argument in this place. F.

SIR,

BEING one of those who feel deeply interested in the question concerning the Perpetuity of the ordinance of Baptism which has been agitated in the two last Numbers of your *Miscellany*, I confess my concern at observing that the writers on both sides seem "to have no conviction of its expediency, or moral advantage," at least in the existing state of society. If it were really devoid of these essentials, this would form a decisive argument against its practice at the present day, since the great Author of our faith would by no means require the continuance of a ceremony after it had become useless. As it would never have been adopted in the first instance, either by Jesus or his precursor in the introduction of a dispensation which had for one of its distinguishing objects the abrogation of numerous ceremonies, and, under few and simple external forms, to make its appeal to the reason and consciences of men, but for purposes of great and manifest utility, so neither can it retain its obligation if that utility has ceased. But it is surely

a question of great importance to be determined, whether the existing circumstances of Christianity are such as wholly to dispense with those uses for which the ceremony must have been originally instituted. In *themselves*, indeed, mere ceremonies are of no utility; *it is the circumstances with which they are connected* from which they derive their importance, their obligation, and their beneficial influences. To these circumstances, therefore, should we direct our attention for a criterion of their value; and in proportion as they are found connected with a divine authority, and with the general obligations of a religion of infinite moment, will their utility be made to appear. Under these impressions I beg to state my views of the uses and obligation of baptism, which, I conceive, extend in a considerable degree to the present day, and probably will be continued to the period when the great purposes of the Christian revelation shall have been consummated.

John, we are informed, "came baptizing with water unto repentance." The meaning seems evident, that he used the ceremony as an emblem of penitence, preparatory to that moral purity and excellence required by the Christian dispensation. In its connexion with this essential object, the ceremony was, no doubt, of considerable utility; it led to a rigid examination of the Jewish people as they presented themselves individually for its adoption; and the result appears to have been, that while the hypocrisy of many of the greatest pretenders to sanctity was detected, some of the most worthy, though obscure and despised, members of society, as Jesus and his more immediate disciples, were selected. Nor should the compliance of the Saviour himself, though in the estimation of John so exempt from sin as to be an unfit subject of the ceremony, together with the peculiar mark of Divine approbation accompanying it, be overlooked as additional sanctions to its importance. After this we read, that "Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples." And on his final departure from them, he left this command: "Go ye and teach all nations, baptizing them into the name of the Father,

and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, to the end of the age:" or, as it is in Mark, "Go ye into all the world, and preach the gospel to every creature. He who believeth and is baptized shall be saved; but he who believeth not shall be condemned." The baptism of Jesus, or that which was practised by his disciples in his name, and which received his sanction, was plainly different from that of John, since it included the acknowledgment that Jesus is the Christ, the Son of God, from whom he had received miraculous powers; all which ideas are evidently included in the words "baptized into the name of the Father, the Son and the Holy Spirit." Accordingly, when the apostles afterwards met with some who had received John's baptism only, they were rebaptized into the name of Christ and the acknowledgment of his miraculous powers. The words, "Go into all nations, baptizing them," cannot surely be reconciled with the opinion of your correspondent T. A. T., that baptism was confined to the first converts from *Judaism*; and in the parallel place in Mark, the limitation is simply to *believers* after the same universal call to embrace the gospel. With respect to the concluding clause in Matthew, "Lo, I am with you *always*, even unto the end of the age," I confess it appears to me much more reasonable to conclude that the close of his own, and not of the Jewish dispensation terminating with the destruction of Jerusalem, is intended; or rather, that it is an emphatic mode of promising his support and consolations so long as they shall be required. I cannot, therefore, discover any limitations either of persons or duration to the order of baptism so universally expressed in the preceding verse, any more than to the general order to "teach the observance of all things whatsoever he had commanded them." On the contrary, the whole appears to have all the universality and comprehensiveness, as it respects persons, duration and subjects of observance, and all the emphasis of expression which appertains to a command of universal and perpetual obligation. If there be any intimation that the command to baptize was liable to li-

mitation, it must equally apply to all the Christian commands which are mentioned in the same connexion, which, I apprehend, no Christian will imagine.

The object of this institution seems evidently to have been no other than the adoption of the Christian profession; it was the introductory act of submission to Christ. This appears in the subsequent history, in which we are informed that persons on believing and being baptized were ranked in the number of the disciples; but without submission to this introductory requisition they were not so regarded; it formed, if I mistake not, the line of distinction between the decided professor of Christianity and him who had not yet made that profession. This, therefore, was its leading use, and, I apprehend, it was necessary thus by a peculiar act appropriated to that purpose to separate the decided and avowed professors of Christianity from the mass of the community. Other acts which had not this for their sole and proper object, such as an occasional or even frequent attendance at the assemblies of Christians, might be of a dubious and indeterminate nature, arising from various motives; and when such a mode for the adoption of his profession had been expressly enjoined by Christ, they could at least be but preparatory to that measure. Besides this leading use of drawing a line of distinction between the decided professors of Christianity and the rest of mankind, which is obvious in the state of persecution to which the former were exposed, the command, in the peremptory terms in which it is expressed, Mark xvi. 16, must operate as a powerful stimulus to examination into the grounds of the authority with which it was uttered, and to follow up conviction with submission and general obedience. A society thus formed would be mutually united to support and animate each other in their Christian course, in opposition to the frowns and allurements of the surrounding world. And such appears to have been the actual state of the first Christian communities. While many of the impurities contracted during their past lives would necessarily remain to be gradually purged off, they soon became generally distinguished as "a peculiar people zealous

of good works," whose mutual love and benignity of conduct toward their very enemies became the object even of their admiration. Whereas, if no such decided test of their Christian faith and fidelity had been prescribed, the body of avowed professors, which became so numerous and powerful that all the powers of darkness could not prevail against them, would probably have been comparatively few. Great numbers, not feeling themselves called upon to come to any certain and absolute decision, would have remained in suspense, halting between two opinions, or concealing their faith till a more convenient opportunity should offer for its avowal; and in this state of things neither the doctrine nor the influences of Christianity could have flourished under the obstacles with which it had to contend. In short, it may reasonably be questioned whether, without this peremptory call of Christ upon his followers to forsake the vanities of the Heathen world by an express and unequivocal act of enlistment into his service, that glorious victory which his soldiers, thus formed and marshalled, obtained over the votaries of idolatry and vice would ever have been achieved, and whether the latter would not have maintained their original ascendancy.

Now in what respects and to what extent are these advantages of baptism applicable to the present state of society? The Christian name, from being the object of opprobrium, is now become popular, and many from their earliest years are trained up in an acquaintance with the Christian Scriptures. This constitutes an important difference between the circumstances of society in this and several other countries at the present time, with respect to Christianity and those to whom it was first introduced. But whereas they were under inducements to reject that religion without giving it an impartial examination, or to abstain from openly professing it when convinced of its truth, we are liable to the opposite extreme of embracing it in those forms in which it happens to be presented to us, without duly weighing its evidences and its obligations, or endeavouring to rescue it from those errors in doctrine and practice with which it has been adulterated. It is surely improper that our

Christian faith should be suffered to depend upon the bias imposed by our education and connexions in the world, and highly proper and useful that we should be habituated to regard the enlistment into the service of Christ, so far from being a mere matter of course, as one of the most serious acts of our lives, to be adopted only as the result of a personal inquiry and conviction, and after a proper self-examination as to the motives with which we are actuated, and with reference to the difficulties and magnitude of the undertaking in which we are about to engage. In this point of view, a command from Christ himself calling upon us to use a ceremony of his own prescribing, as the solemn and unequivocal expression of submission to his authority, must still be appropriate. Its influence would not be confined to the time of its application, but in the earlier periods of life would form an object to be looked forward to, for which our minds should be in a continued state of preparation, and by which we should become more closely united with a body of persons who had already entered thus solemnly into the Christian service and profession. In after life our baptismal vow would also present itself to our minds as a moral bond, by which the doctrine and precepts of Christianity had been received as the most sacred rules and motives of action, the governing principles of our lives. A society thus formed and united, and endeavouring to maintain its consistency, to cultivate Christian love and charity, would still be distinguished by a superior tone of character, by juster and brighter views of religion and moral obligation, and by warmer and purer affections, than the world, which too commonly takes up its Christian name as a mere matter of course, without ever deliberately inquiring into the truth or purity of the doctrine it professes, and whose conduct is rather regulated by the common standard of morals, religion and manners, than by any serious, deliberate attention to the purport, evidences and duties of Christianity. Such a society, in proportion as they were enlightened, sincere and consistent, would form a real Christian church, conformable to the primitive standard,

and would differ most materially from churches, as they are loosely denominated, in which the *name* of Christian is profanely or superstitiously applied to unconscious babes, who are thenceforward trained up under the persuasion that it would be uncharitable not to regard them as real Christians; and in which, consequently, all orders of character and intelligence are confounded. It is surely evident, that while this perversion of the ceremony of baptism confounds the professor with the non-professor, and tends to foster an implicit confidence in an imaginary Christianity void of any of the essential requisites, the proper application of this ceremony, adopted as the result of a deliberate conviction, in obedience to the authority of Christ, must tend to keep up a rational and influential Christian profession; and, therefore, that there is every reason to conclude that this, in common with the other Christian injunctions, will retain its obligation till "Christ shall appear a second time without sin unto salvation."

T. PINE.

Translation of Kuinoel's Note on Matt. iii. 6, on Jewish Baptism.

L USTRATIONS previous to sacrifices, solemn prayers, games and other festivities, were in use among the Greeks and Romans; even they who had committed great crimes were wont to bathe the body or their hands for expiation of sin. Thus, "I go to bathe, in order to sacrifice." *Plant. Aulul.* 3, 6, 43. "He who would sacrifice to the Gods above, must be purified by an ablution of the body." *Macrob. Sat.* iii. 1. "Ah ye too easy, who think that the dreadful crime of murder can be effaced by the water of a river!" *Ovid. Fasti* ii. 36. "It was a custom among the ancients when they killed a man, or slaughtered an animal, to wash the hands in water for a purification from the defilement." *The Scholiast on Sophocles, Ajax* 663.* *Lus-*

* — "To the margin of the sea
Hence then I go, and in the cleansing
wave
Wash off these stains, if so I may appease
The anger of the goddess."

POTTER'S Translation.

trations were usually made by the water of a river, or even of the sea. Virgil's *Æneid* ii. 719, iv. 635; Ovid. *Fasti* iv. 313; Horace, *Sat.* ii. 3, 290; Pers. *Sat.* ii. 15, &c. Consult Lomier on the ancient heathen purifications. Utrecht, 1681. Among the Jews also ablutions were customary and required by the law. See Numbers xix. 7, Heb. ix. 10, Judith xii. 7, 8, xvi. 18. Josephus also in his Jewish Wars, II. 8, 5, 7, makes mention of the solemn purification observed daily by the sect of the Essenes. And see Eisenlohr's Historical Remarks on Baptism, Tübingen, 1804, pp. 4, &c.

But this passage (Matt. iii. 6) relates to one solemn baptism never to be repeated, traces of which rite are found in the baptism of proselytes, by which Gentiles who wished to conform to the Jewish religion were purified from the uncleanness and defilement of idolatry, and initiated to a new religion and a new life.

Some interpreters, indeed, (Van Dale, Wernsdorf, Ernesti, Paul, de Witte and others,) deny that the baptism of proselytes was in use among the Jews in the time of Christ. But the affirmative is maintained by many weighty arguments, by Danzius in his Dissertation on the Jewish Baptism of Proselytes, and on the antiquity of the initiatory baptism of the Israelites, in Meuschen's New Testament, illustrated by the Talmud, pp. 233, &c., 287, &c.; also by Selden in *jure Nat. et Gentium*, ii. 2; Buxtorf's *Lex. Talm.* p. 408; Lightfoot on John iii. and Matt. iii. 6; Schoetgen, *Hor. Hebr. and Wetstein* on Matt. iii. 6; Ziegler, *Theol. Abhandl.* Gotting. 1804, Th. 2, Abh. 3; Jahn *Bibl. Archäologie*, Th. 3, Nien, 1805, pp. 218, &c.; Eisenlohr's Historical Remarks on Baptism, Tübing. 1804; Bengel on the Antiquity of Jewish Proselytism, 1814, 8.

It may be admitted, indeed, that in the times of the Old Testament, as is evident from the Scriptures themselves, access to the Jewish religion for Gentiles could be obtained only through circumcision. But after the period of the captivity, the Jews, to whom purifications were familiar and according to law, since a large number of Gentiles conformed themselves to their religion, introduced the

baptism of proselytes, partly because many Gentiles had already been circumcised. Danzius l. c. pp. 257, 302. Michaëlis on the Jewish Law, Th. 4, § 185. Bengelius, p. 34, in quibus adeo ut et feminis initiandis alio ritu ipsis opus esse videbatur, partim quoniam multi, religionem Judaicam suscipere cupientes, circumcisionem metuebant, quibus gratificari volebant.

The principal arguments to this point are the following. In many passages of the Rabbinical writers mention is made of baptism, when the subject relates to proselytes (see Lightfoot, Schoetgen and Wetstein on Matt. iii. 6); and proselytes are even now baptized by the Jews. See Buxtorf's *Lex.* p. 408. But it is highly improbable that the Jews of a later age, inflamed as they were with hatred against the Christians, borrowed the baptism of proselytes from them. See Bengel, pp. 40, &c. *Cherituth.* f. 9, 1, and *Avoda Sacra*, f. 57, 1. Where the subject relates to the ritual initiation of Gentiles, mention is made, besides circumcision, of sacrifice and of baptism. But the sacrifices could be offered only while the Temple stood, whence it follows, that the baptism of proselytes was in use before the destruction of the Jewish temple. (Bengel, pp. 23, &c.) Apud Arrian, *Diss. Epictet.* 2, 9, the proselytes of the Jews are called *βεβαμμένοι*, *the baptized*, on which passage see Bengel, l. c. pp. 91, &c. In the very ancient *Æthiopic* Version, the words of Matt. xxiii. 15, *ποιῆσαι ἓνα προσήλυτον, κ. τ. λ.*, to make one proselyte, are explained, That ye may baptize one stranger, and when he is baptized ye make him more than yourselves fitted for gehenna. The baptism of John did not excite the astonishment of the Jews as though it were a rite altogether new and unusual (John i. 24); they only asked him why he assumed to himself so much authority as to baptize *Jews*, to separate them in a manner, by this means, from the society of their nation, and to introduce a new form of religion, if he were neither the Messiah nor Elijah. For that the Jews believed that the Messiah and his precursor would introduce a new dispensation by baptism, may be inferred from John i. 25,

Luke iii. 7, with which compare Josephus' Antiq. 13, 9, 11. Where he is treating of the Idumeans reduced under the Jewish religion by Hyrcanus, he mentions circumcision alone, for he says, that Hyrcanus gave option to the Idumeans either to leave their native country, or to be circumcised and conform to the Jewish rites, and that with these last conditions they complied. But from the silence of the writer nothing can with certainty be inferred; and since from other sources the antiquity of the baptism of proselytes is rendered very probable, Josephus may be thought in this instance to have mentioned one principal ceremony only instead of all the rites of initiation. But John by his baptism bound the Jews to repentance, (ver. 11, compared with Luke iii. 10, 14,) and he initiated them to the new dispensation shortly to be introduced by the Messiah.

B. M.

On the Death of Miss MARY SUTTON, of Hinckley, who died February 15, 1826, aged 24. She possessed every virtue that can adorn human nature.

AND art thou also dead,
Thou loved and lovely one?
Thou should'st have longer stay'd,
So dear to all where known.
I do not wonder much
That thou hast ceased to be;
Death ever calls on such,
On lovely ones like thee.
The garden's sweetest bloom
Is severed first or seared;
There's some unkindly doom
For every thing endeared!
I sigh that so much worth
So early should fall,
To all the sweets of earth—
Insensible to all.
For earth, though dark and drear,
Has many a sunny spot,
Life many a joy still dear,
The young who die taste not.
I sigh to think thy rest
Must be the cold damp tomb;
For surely thou hadst blest
And cheered a brighter home.
And there are they shall weep
Full many a bitter tear
Over thy silent sleep,
O'er many a virtue dear.

O'er filial sympathy,
That knew no chill but death;
O'er hopes, that bloomed with thee,
That perished with thy breath.
Sure it were sad to bend
O'er a grey parent's tomb,
Even when years extend
To farthest date their doom.
But sadder is the tear,
The sigh more deep and wild,
When age bends o'er the bier
Of a loved, loving child.
Death! spare the human flower
When opening into bloom;
For soon arrives the hour
When age *seeks* its last home.
How ruthless is thy sway,
Reaper of years too brief!
Thy sickle bears away,
Each hour, the human sheaf.
No trace is left behind
Of those that once were dear,
Save thoughts like ivy twined,
Twining like that, to sear;
Save memories that dwell
On pleasures once possessed;
Save feelings that but tell
How vainly we were blest.
How calm the dead repose!
Their dreams how visionless!
Earth's pleasures and earth's woes
Nor soothe them nor distress.
And Spring these glooms shall break,
And bring its buds and flowers;
But *she* will not awake,
Through all its sunlight hours.
Fairly its blooms shall wreath,
And spice and colouring fling;
For her no sweets they breathe,
To her no beauty bring.
What is life's heritage?
Whither do mortals go?
Nature has not a page
In her wide book to show.
Turn from the dust away,
Mortality and tears!
There is a fairer day,
A brighter scene appears.
Hope was not vainly given,
And *Virtue* shall not die;
This, shows us, brings us heaven,
That, immortality.
The light of life shall break,
The resurrection come;
Sleeper of death, awake!
Meet friends in your bright home!
JOSEPH DARE.

Hinckley, March 3, 1826.

SIR,

IN your valuable journal for the month of June last, (p. 333,) I find the following extract from the American Synopsis of the Monthly Repository for May, 1825; upon which I beg permission to offer a few remarks, and also to propose a question of some importance to Unitarians, as well as to members of the Peace Societies.

"*Captain Thrush's Letter.* When other denominations value themselves on the useful institutions which they have established and promoted in the present age, let it not be forgotten that Peace Societies derived their original support in America and England almost exclusively from the sect of Unitarians."

As far as relates to the American Unitarians, the author of the Synopsis is not, I believe, incorrect; at least most Unitarians distinguished for learning or talents, whether ministers or laymen, have been zealous and active in promoting these societies. But the English Unitarians, with a few exceptions, as far as my knowledge goes, cannot value themselves on being either the promoters or friends of these "useful institutions." So far from this being the case, some even of their ministers with whom I have lately conversed, *have never seen any of the valuable tracts of the London Peace Society, or even heard of its existence.* Had the ingenious author of the Synopsis said this of the female Unitarians in England, he would have been more correct; Mrs. Cappe and Mrs. M. Hughes, names justly dear to all Unitarians, were steady friends and warm supporters of the Peace Societies.

I am desirous, Sir, through the medium of your miscellany, to submit the following question to the consideration of ministers and learned men among the Unitarians. The prophecy of Zechariah which says (speaking of the latter days), that "Jehovah shall be One and his name One," is frequently, I may say generally, produced by Unitarians as affording a proof, or at least a strong presumption, that their views concerning the unity of the Deity are correct; and, therefore, that this prophecy ought to be considered in the light of a di-

vine command or admonition. Is the inference a justifiable one, or is it not? If the inference is a valid one, the Unitarian, to be consistent, must admit that the prophecies of Isaiah and Hosea which tell us (alluding to the same period) that men "will beat their swords into ploughshares," and that they will cease to learn war, are to be likewise considered as divine commands or admonitions, pointing out very plainly that war will not be permitted, or that it will be unlawful, under the reign of the Messiah. Whether these interesting prophecies are to be regarded as merely collateral proofs of the truth of the Christian revelation, or as divine commands or admonitions, is a question of equal moment to the Unitarian and to the member of a Peace Society. If the first prophecy establishes the doctrine of the unity of God, the latter, by the same kind of evidence, establishes the unlawfulness of war, even of all war, defensive as well as offensive.

We may safely infer from the latter prophecy, as well as from others pointing from the same period of time, that peace, plenty, and the *knowledge of the Lord*, will ultimately go hand in hand. From hence it appears a fair inference, justified by woeful experience, that war, poverty and ignorance are destined by the wise Governor of the world to be inseparable companions. In promoting, therefore, universal peace, we effectually promote that which establishes religious knowledge on a secure basis; we also take the most efficient step to banish from the world poverty, the parent of ignorance and of many vices and evils. So long as wars prevail, the spread of knowledge will be subject to interruption, and more than a possibility will exist that, instead of advancing in our present glorious career of knowledge, we may return to the state of *gross darkness* from which we are only emerging. Notwithstanding the elevated station in which we are at present placed, war, either by means of foreign or domestic foes, may place us on a level with Greece or Rome, may hurl us from the lofty pinnacle on which we are placed; our boasted liberty become an empty name, and knowledge, and even reli-

gion, suffer under the blighting influence of war. Christians, who for many generations have delighted in war, and trained up their children to it as the road to honour and glory, cannot be too often reminded that "all who take the sword shall perish with the sword."

It appears to me not improbable that Mr. Thrush, by what he has done and written on the subject of "peace on earth," is more likely to serve the cause of true religion, with which I identify Unitarianism, than by what he has written, or may write, in the way of theological controversy.

I should truly rejoice if the remark of our Transatlantic brother should stimulate English Unitarians to deserve the praise he has, improperly, bestowed upon them.

A CONSTANT READER.

SIR,
FINDING the interest excited by my remarks on the "*Moral and Christian Use of the Lord's Supper*" (p. 39) has subsided, and somewhat alarmed by your recent declaration, that the present year closes the series of the Repository under your direction, I hasten to reply to two of your correspondents who have favoured me by their attention, if not by the censure in which it has been conveyed.

I had certainly supposed it to be possible for liberality of sentiment and good feeling to outgrow the morbid influence of a penal statute. How many yet upon our statute book are become quite obsolete by the prevalence of this mode of repealing them! But religious irritability is, it appears, apart from the dominion of this sphere of correction, bristling its front against all soothing or attempt at modification. I would inquire of my opponents to point out any part of my argument on the "*Christian Use of the Lord's Supper*," which has any reference whatever to the Corporation and Test Act. As this question formed no part of my subject, I was not a little surprised to see it so thoroughly mixed up with that of my opponents. Nor can I suggest any adequate reason for this conduct of theirs, except

that fascination Queen Mab exercises, who in her nightly journey drives

"O'er lawyers' fingers, who straight dream on fees;

O'er ladies' lips, who straight on kisses dream;"

for mention but a liberal participation in the Lord's Supper, and A Layman exclaims, (p. 153,) the "Test and Corporation Act still appears on our statute book;" and A Protestant Dissenter cries out, (p. 164,) "Conform or not conform, that is the question." Now this sensitive and querulous affection happens to be quite out of place, as these questions involve no part of my argument. It is true they are implied in a deduction formed from that argument "as an apology for the test required by law for eligibility to offices of trust or emolument." What then? Was it logical to attack the inference apart from the premises?—the apology, (whether well or ill-grounded,) without sapping the foundation by which it was upheld? Indeed, no part of that foundation has hitherto been assailed. I desire not to repeat myself, but I beg to be distinctly understood, that if my view of the Moral and Christian use of the Lord's Supper be correct, and the benign influence of it was to become universally prevalent, the Test and Corporation Act, whether repealed or not, would sink into utter oblivion. I have no occasion to restate any of the reasons for drawing the conclusion they have led unto, as none of them have yet been invalidated. Had A Layman kept his eye upon them, and to whatever weight they possess given his undivided attention, there would have been little difference existing between us. With the prejudice of popular opinion, the world, or the world's wife, I have nothing to do.

But A Protestant Dissenter is quite unappeasable, and, spider-like, unapproachable, without demolishing his web. It was not enough that I had purposely stated, "Avoiding, therefore, the adoration of the host adopted by the Catholic church, the creeds and confessions of faith attached unto the supper of our Lord by many of the modern and reformed sects, and the order of the Holy Communion as by

law established," limiting the inquiry to a test of church membership, or to the avowal of the tenets of any particular religious denomination; it was not enough that I had avoided these; he rakes them altogether, and with a boy's thirst of amusement, crushes in his hand the bubble of his own creation. He reminds one of the epigram on Hearne the antiquarian,

"Pox on't, quoth Time to Thomas Hearne,
Whatever I forget you learn."

The tenor of his reply is this, Whatever you avoid I will gather up; and, like a celebrated dramatic character, exclaims,

"If thy name be George I'll call thee Peter."

His irritability is especially moved by a liberty of speech I have taken in comparing our Lord's Supper to the "pipe of peace smoked in the wigwam of the North-American savages." I am at a loss to fathom the ground of offence taken here, as peace and good-will to men particularly designate the Messiah's kingdom. If he holds the subject too sacred for comparison, I must plead the authority of Dr. Enfield, in his beautiful hymn, beginning, "Around the patriot's bust ye throng." He does not state his objection to the comparison whether as degrading or too familiar; it certainly was not intended so to be, but rather as an apt illustration of the cessation of all hostile feeling which that rite ought to produce. This is followed by an ironical advantage which this argument is supposed to afford to our missionaries abroad, in which the *mission* this writer takes aberrates quite as far from his subject.

In reference to the Lord's Supper I had used the following interrogatory: "Does it prove any doctrine, develop any opinion, illustrate any argument, or lessen the influence of any error connected with our common Christianity?" This question has met no answer from either of my opponents: had it been otherwise, much fruitless repetition would have been avoided, as upon the answer it requires the subject is easily disposed of. The Protestant Dissenter, as if

recovering the thread of his argument, after much desultory remark, makes the following observation: "I am almost disposed to conjecture that W. H. does not think it ought to be supposed that any profession of religion is made by those who engage in the observance of the Lord's Supper." To this I answer, that the rite being common to all Christians, and its elements simply the same bread and wine made use of by all, it remains precisely the same rite, however variously administered. It savours not of the Trinity with one, nor of the Unity of the Divine Being with another, and I may add, I hope without offence, it proves neither. No profession is or ought to be implied in its celebration but Christian love and fellowship, not the fellowship of a class only, a scion of the stock; but that broad, unbrageous and catholic fellowship under which Christ is recognized as the great Head of his church.

Aware that my remarks on the "Moral and Christian Use of the Lord's Supper" were not unlikely to excite some attention, I am exceedingly disappointed in the turn that attention happens to have taken. It appears as if they had only been viewed in connexion with the apology they casually suggested, as if they were only a peg to hang that inference upon. If I am in this supposition not incorrect, I leave it to your readers to estimate, not merely the amount of mistake, but the total disregard with which those remarks have been treated. It matters nothing to the argument whether gentlemen do or do not qualify for offices of trust, but it is a matter of serious import to all Christians, if the observance of the Lord's Supper is imperative to all, to judge rightly as to the nature of the obligation. Why is the celebration of this rite so universally neglected? Does it not accrue from being universally misunderstood? In our churches, with congregations consisting of from five hundred to a thousand persons, you find not more than thirty or forty communicants. In the meeting-house, an audience of three or four hundred, when this rite is to be celebrated, dwindles down to fifteen or twenty. All this is easily to be accounted for: but the subject

is apparently devoid of interest, and my paper is really devoid of more space than just to allow me to express my thanks to you, Sir, for the attention you have bestowed on various papers that have appeared in the Monthly Repository with and without the signature of

W. H.

SIR,

I BELIEVE there are few persons of observation who are not aware that the mind is more capable of ratiocination when awake in bed than at any other time, and who frequently regret their not being able to remember the ideas that have crossed their minds when undisturbed by visible objects. I apprehend this to be particularly the case with authors and men of letters; and in enabling them to write down their ideas in bed with the least possible trouble, and no risk from fire, I shall, perhaps, render an acceptable service to some of your readers.

The proposed method is, to take a slate of the smaller size used in schools, and rule parallel lines across at about three-fourths of an inch distant. At the end of each of these lines perforate a small hole in the slate, and through these pass a piece of strong pack-thread, pulling it as tight as it will bear. In the spaces between these, as guides to the hand, a person with a little practice will soon be able to write legibly with his eyes shut, and he will then find no difficulty when in bed to write under the bed-clothes, without the trouble of dressing, or the fear of taking cold.

I was induced to practise this method from seeing Mr. Holman, the blind traveller, write. A sharp pointed piece of pencil is necessary, and by boring holes in the frame of the slate for a moveable pin, the writer may always ascertain where he leaves off, and not write twice in the same place.

T.

VERSES

On seeing the Name of ROBERT EMMET written, in his own Hand, upon one of his School-books.

THIS was written, when *he* was a light gay boy,
Whose voice was to fire the listening band
Of the brave who arose, with tearful joy,
For the rights of their desolate father-land.
Ah, little he thought, when he traced those words,
That his sun should go down in a sky so dim,
That a scaffold should break his heart's fine chords,
And the grave of the felon be dug for *him*!
Ah, little he thought, when he wrote that name,
It ever would act as a talisman spell,
To awaken the blush of his country's shame,
That in vain **THE WALLACE OF ERIN** fell!
Yet happy in death—since he now no more
Shall gaze, with a heart to madness stung,
On the curse that withers his parent shore,
And the tears from her friendless millions wrung;—
Since he now no more can share or see
The chains from the depth of his soul abhorred—
The chains of the race, whom he rose to free,
When he drew in their name the sacred sword!
Could he now return, and behold the land
For which he had felt with a lover's love—
Could he hear a nation in vain demand
The mercy denied, except above;—
Could he feel the weight of his country's load—
See her fields of dearth, and her homes of pain—
He would hate the light for the scenes it showed,
And kneel for the boon of a grave again!

And was it for nought, that he breathed his last
 By the death the brave most fear to die—
 That victorious Guilt, with her trumpet blast,
 Gave his name to the winds of infamy?
 Has he won but *this*—that over his tomb
 Even Hate, for a moment, blushed to smile,
 And that they, who had sealed it, mourned the doom,
 Of him who died for his Orphan Isle?
 Believe it not!—Oh, rather believe
 That his spirit, like those of the Saints on high,
 The cloudy glooms of the grave will cleave
 From beneath the Golden* shrine to cry!
 Nor yet in the earth will his free blood sink—
 It shall rise ere long, in a fount of flame,
 While a nation's hearts of the bright wave drink,
 Which for ever murmurs of his name!
 And the harp, too long in darkness hung,
 Shall awaken in Liberty's sunbright smile,
 Till her Martyr's meed of fame be flung
 Upon all the winds of his own Green Isle!

Crediton.

Adams and Jefferson.

(Extract from a Letter from an Englishman resident in America.)

—THE deaths of Mr. Adams and Jefferson, on the same day and on the anniversary of the fiftieth year from the signing of the Act of Independence, was remarkable. They must both be considered as great men. Very different men they certainly were. Mr. Adams had much learning, and in this respect far surpassed his rival and contemporary. I cannot help thinking also, that he was much the most honest of the two. He was also the best politician, well understanding the principles of human nature, and the mode in which these principles develop themselves in society and government. In the formation of our general and state councils this country is under the greatest obligation to his acuteness, firmness, honesty and ability. Jefferson understood mankind better in detail, and much excelled him in address. He was a shrewd and able politician; excelled in adapting his course to the feelings of the multitude; and, if I am not greatly mistaken, continually acted upon a system of manœuvring and finesse which was altogether at variance with the openness of Mr. Adams' temper

and character, and which he would not have condescended to practise if he had been able to do it. Jefferson had always in his mouth the honeyed words that fascinate the multitude, philanthropy, liberty, &c. Adams, on the contrary, frequently very bluntly reminded the people of their faults and duties, and let them know in plain terms, that demagogues may be as unprincipled and dangerous as tyrants, and that popular passions are not less to be dreaded than the caprices and injustice of courts and cabinets. This they did not like to hear. Jefferson often asserted, and always left them to infer, that all would go well if the *will of the sovereign people* was in no respect controuled. Adams wanted temper, and had no small share of vanity. Jefferson was by no means destitute of this latter quality, but was too cool and too wise to shew it. Adams had undoubtedly a firm and deep conviction of the truths of revealed religion. Many religious sentiments were uttered, and I hope felt, by Jefferson in the latter part of his life. He seems certainly to profess himself an Unitarian, but I am not sure that he has ever given any positive proof of his belief in revealed religion. Adams was a zealous Unitarian, and thoroughly understood

* Rev. vi. 9. and viii. 3.

the controversy. Jefferson formed his principles among French Savans and philosophers; Adams was brought up in a grave, religious and learned circle, and associated, at the age when men form their character, with the most liberal and enlightened of the English church, and more especially with the best and best-informed men of his own country; and not less intimately with the great men who, in his early days, were at the head of the liberal part of the English Dissenters. I would fain persuade myself to think better of Jefferson than I do, but I remember too much, and have also had opportunities of conversing with men of intelligence and candour who well understood his character.

Critical Synopsis of Monthly Repository.

[Since the communication of our American correspondent was printed off, pp. 714—717 of this number, we have received from him another packet of papers and pamphlets, for which he is requested to accept our cordial thanks. He will excuse us for saying that through some inadvertence the packet came into the Post Office, and was delivered subject to an enormous charge. We are sorry that we cannot insert these *Synopses* entire—but we believe we have selected the most important passages. We long looked anxiously for the “Synopsis for May, 1824;” but we believe it never came to hand. Our correspondent’s private hints shall be attended to. The Editor cannot part in that capacity from this interesting writer without expressing his hope that his pen will be traced in the *New Series* of this work; although of necessity his communications will assume in that work somewhat of a different form. Would he be unwilling to furnish a regular series of papers on American Theological Literature and on the Progress of Biblical Knowledge and Christian Truth in the United States? Ed.]

JANUARY, 1826.

CRITICAL SYNOPSIS. Unmindful of the accurate authority of Walker, I find I have often used the word *controversialist* instead

of *controversist*. Ought we, at a slip of this kind, to feel so humbled as we generally do? And am I right or wrong in bidding defiance to critics in this particular case, when *Clericus Cantabrigiensis*, in the article immediately preceding, has made use of the same ambiguous word?

“Paragraph four” and “Paragraph five” are awkward expressions. They were admitted into the text, I believe, in consequence of changing my Arabic numerals into the written words.

Collections at Boston. Mr. Goodacre has mistaken one or two facts, and in one his transcriber has misread him. Rev. Dr. Powell’s church should be Rev. Dr. Lowell’s. Rev. Mr. Green’s church is erroneously enumerated among the Unitarians. It is high Calvinist. The “Unitarian Episcopal” is no farther Episcopal, than as it uses an expurgated copy of the Prayer Book of the Church of England.

INTELLIGENCE. *Jefferson and Adams.* More than twenty joint eulogies on these two distinguished patriots have been pronounced in different parts of the United States by some of the ablest men in the country. That of Daniel Webster, at Boston, is said to have been the most powerful. Seven thousand copies of it were ordered to be printed by the city-authorities.

FEBRUARY.

On Nauman’s Conversion. To stigmatize Trinitarian worship as idolatry, is to be bigoted against bigotry, and to combat one extreme by its opposite.

On Unbelievers joining Unitarians. After the matter is considered in all its bearings, I apprehend the conclusion will be, according to the maxim of Jesus, “Let both grow together.”

Critical Synopsis. For “regular writings,” (col. 3,) read “regular meetings.”

P. 78. Miss More’s Essay on Prayer had not yet been regularly heard of in this country, when I suggested a doubt as to its identity.

On the word “Evangelical.” Much of the pathos and excellent effect of true and pure Christianity has been waived by Unitarians, in

consequence of their avoiding the use of all those beautiful and expressive phrases which compare the death of Jesus to a sacrifice under the Jewish law. Our preachers have been afraid of appearing to impose a specious orthodoxy upon their hearers. But it is to be hoped that the time will shortly arrive, when a Unitarian will persuade his hearers to become washed in the blood of the Lamb, and be understood as clearly as when he exhorts them now to yield their members a willing sacrifice to the Lord. When we become more attached, in a rational, true and enlightened manner to such phraseology, we shall sympathize with Dr. Carpenter in finding ourselves more *evangelical*.

On the Correspondence between a Calvinist and Unitarian. A pair of original brothers! With respect to this correspondent's wishing me to become an Universalist, I fear I am not good enough and do not think highly enough of mankind to become one soon. The wider the views which I take of the dealings and character of Providence, the more it appears to me that the Deity, with all his benevolence, and all his wisdom, is implacably *angry* at something in creation. How much misery has he seen fit to mingle up in the elements of universal sensitive being! How has he placed a *dark* side on all creation! Why is there *fear* in every bosom? Is not God at every moment *somewhere* frowning? Does he not pursue us, whether we are good or bad, guilty or innocent, with a kind of awful vengeance? The wave greedily, silently and darkly engulfs its myriads. The storm overwhelms. The fire devours. The earthquake crushes, mangles, swallows up. Society engenders infinite evils both of body and of mind. There is not a scene of happiness on earth that will not be very soon broken up. Is it a false induction to draw from these, and numberless similar particulars, the idea of one positive feature in the character of the Eternal? Oh, who can tell, but Calvinism, after all, has hit upon the exact, philosophic truth? I dare not say to my Creator, You will be unjust if you inflict an eternity of pain. I dare not so libel the *resent order of things*. I dare not say that *pain is evil*. I dare not pre-

scribe how little evil, in the very nature of things, is necessary to make good positive, and to set it as it were, in essential relief. I dare not draw imaginary, Utopian and baseless pictures of existence. I know not what would become of the equilibrium of the universe, if the waste, wretched and sandy distance between Arabia the Fair and blooming Egypt were annihilated. I doubt whether there may not be at bottom some pusillanimity, mawkishness and false optimism, in the common representations of the *unmodified* benevolence of the Deity. It is possible, they may have originated from kind-hearted, easy-fortuned gentlemen, in whom the social principle has been carried to an extreme of morbid softness, or who sit over comfortable fire-sides, instinctively shrinking from the bare idea of pain, and conscious that they wish all mankind well, and have cheerfully paid their poor-taxes, and relieved the last suffering beggar that applied to their doors. Such persons are not the most likely to take comprehensive surveys of *all sides* of the vast plan of creation. I cannot, until I have passed thirty or forty years of halcyon happiness and perfect virtue, amid a paradise of perfect beings around me, so far forget all former *experience*, and so far transgress all the laws of analogy, as precipitately to become an Universalist.

Mr. Cogan on the words γινεσθαι, &c. I am doubting whether Mr. Cogan's appeal from a Greek to a Latin usage contain all that force and directness of analogy which ought to satisfy a mind like his. I allude to his statement of the derivation of *fuisse* from *φύω*, on which he justifies himself for maintaining the change of primary meaning in the aorist of γινεσθαι. Such an instance would undoubtedly have some weight, in conjunction with other proofs, but whether it ought *alone* to be allowed sufficient importance to illustrate a purely Greek usage, is more than I can at present concede.

His remarks on the word *mystery* possess his characteristic strength and acuteness.

Mr. Bakewell on M. Malan's Book. Let me ask how much truth there is in the assertion contained in the book on the Manchester Controversy, that

"the MSS. in Dr. Williams's Library, which are freely conceded to the inspection of Unitarians, are prohibited to the Orthodox?" See p. 188.*

Correspondence between Mr. Emlyn and Mr. Manning. Mr. Emlyn seems the most original and ingenious reasoner of the two—though Mr. Manning creeps along surely in the track of a very close logic.

There is a word (p. 90, near mid. of 2d col.) which I apprehend has been mistranscribed. For "no *first* cause," read "no *just* cause." This will be found an exact answer to the preceding question.

"*Universal Restitution.*" A sermon has been much circulated in New England, written by a *coloured* preacher of Vermont, in which it is proved that the *Devil* was the first preacher of Universalism, and the text taken as the basis of the discourse is the one here quoted, "Ye shall not surely die."†

REVIEW. *History of the United States.* This work was a prize-production, and obtained three hundred dollars offered by a New York Literary Society. Its author is a resident of New Hampshire, and I think his name is Hale.

The Reviewer, I apprehend, has exaggerated the effects produced on the American character by our late naval successes. Perhaps his own feelings misled him in forming the estimate. Let some arbiter, who is foreign to each party, decide.

The present population of Rhode Island must be very near 100,000. It has taken the lead in the manufacturing prosperity of the States.

The events connected with the flight and concealment of Goffe and Whalley have been interwoven into an American novel.

Before forgiving the author the "wrong" of tracing up to a British origin the guilt of American Slavery, the Reviewer might have as well demonstrated it to be such.

Evans's Tracts, &c. I can imagine this a very readable book for the

religious lounge. Might not Mr. Evans have presented, with some advantage, in the second sermon from which the extracts are taken, the true meaning of the original word for "joy"? "Feasts," says Jahn, *Abridgment of Biblical Archæology*, Sect. cxlviii., "were symbolic among the Hebrews, of a state of prosperity, and exclusion from them was symbolic of sorrow and misery. Prov. ix. 2, et seq.; Amos vi. 4, 5; Isa. v. 12, xxiv. 7, 9. Hence also the kingdom of the Messiah is represented under the image or symbol of a feast. This metaphorical representation was so common, and so well understood, that the ancient interpreters use the words, *joy* and rejoicing, *feast* and feasting, as interchangeable terms; compare Ps. lxxviii. 4, and Esther ix. 18, 19, with the Alexandrine version and vulgate. In the New Testament, the word *χαρὰ*, or *joy*, is sometimes put for a feast, Matt. xxv. 21, 23."

Settlement at Norwich. The only services on these occasions, which are generally printed in America, consist of the Sermon, the Charge, and the Right Hand of Fellowship; to which is sometimes added, An Address to the People, and of late, An Original Hymn, and Historical Notices. The additional services enumerated in this article must undoubtedly add much to the interest of the pamphlet.

Stephen on Negro-Slavery. I sincerely believe, that the blessed results anticipated in the conclusion of this article, improbable as under existing circumstances they may appear to be, will, if prudence, forbearance, deliberation, perseverance and mild discussion are employed, be found ultimately practicable.

MARCH.

The Nonconformist. The controversy on subscription to creeds is still agitated in America between Dr. Miller, of Princeton, (N. J.,) and Mr. Duncan, of Baltimore.

Critical Synopsis. I should with more propriety have said, that Dr. Miller and Professor Stuart, in their controversy on the Eternal Generation, reciprocally charge each other with the crimes of Arianism and Sabellianism.

Mr. Cogan on the Canon. I am satisfied.

* A scandalous falsehood, as many of the "Orthodox" are able, and we doubt not willing, to attest. ED.

† The *coloured* preacher probably borrowed his text at least from a sermon of the late Dr. Ryland's, of Bristol. ED.

On Ben David on 1 John v. 7. Very learned; but I am unfortunate in not always distinctly perceiving the concatenation between his premises and conclusions. The facts adduced by Ben David illustrate, and are consistent with his hypothesis, if it be true, but they do not independently and convincingly prove it. Undoubtedly, many a fervent Unitarian will go along with Ben David to the full length of his sanguine speculations, but it is Trinitarians principally that we wish to convince—and is this the kind of writing most calculated to produce conviction on their minds, or rather will they not turn away from it very often with incredulity and contempt? One point, however, must be allowed by every candid reader, viz. that the declaration of the ninety-seven bishops at Antioch, A. D. 341, quoted p. 150, is a pretty convincing proof that the disputed text was either known to them, or that phraseology founded on it had been handed down from their predecessors. *O si sic omnia!* Why will Ben David insist, as an essential part of his argument, that the Apostle wrote the verse against impostors, for denying the simple humanity and divine mission of Christ? Had he disencumbered himself of this unessential clog, his task would have been plainer and easier. It is so clear, on the slightest inspection of the passage, that the unity between Father, Word and Spirit, is only one of testimony, and not of metaphysical essence, that there is nothing in it at all formidable to Unitarians, except that mere jingling of words, which persuades and mystifies the popular ear.

Ben David's theory of the motive for changing or suppressing the text appears to me altogether bald, gratuitous, intricate and improbable.

In making the foregoing remarks, I am by no means disposed to assert that this learned writer has not maintained the very truth itself in these speculations. His vast familiarity with the ancient theologians may cause him to advance assertions which startle the ordinary reader, but which appear to himself almost unworthy the labour of a proof.

Dr. Carpenter on the word "*Evan-gelical*." This letter will fill (but

long hence may it do so!) a beautiful page in the biography of its writer.

Mr. Holland in Answer to Mr. Jones. It is a little remarkable that Mr. Jones should have advanced a proposal which I believe has never been acted upon or suggested in Calvinistic congregations; at least I can speak to that effect of many in my own country.

English and American Unitarians. What measures shall be taken for the increased mutual intercourse here recommended? Might not one be, for the ministers of the two countries sometimes to interchange parochial services perhaps for a year together? Some of the advantages attending such a plan would be, that the ministers could thus sojourn in countries foreign to their own, at no other expense than the passage-money, indulge their laudable interest and curiosity, confirm their health and promote longevity by a change of air, scene and avocations, relieve themselves for a period of the exhausting burden of composition, and extend and rivet the chain of Christian affection and sympathy between distant bodies of Unitarians.

REVIEW. Art. I. *Lamport's Sacred Poetry*. Dr. Johnson's argument against devotional poetry has always struck me as resting upon factitious and exaggerated grounds, and written as if to gain a prize offered for the best maintenance of a paradox, or after the author had been compelled to choose sides in a literary dispute. The whole complexion of his remarks on the subject is no more than ingenious, never convincing. *Nominibus mutatis*, his strange reasonings could be applied as well to many other subjects as to religion. Why, for instance, might it not be said against patriotism, as a subject of poetical composition, that "the topics of patriotism are few," that "they can be made no more," that "it cannot be poetical," that it "enforces perpetual repetition," that "suppression and addition materially corrupt it," that "such as it is, it is known already," that "it is to be felt rather than expressed," and a number of other irrelevant and wide-sounding phrases?

May I take the liberty of dissenting

from the critic before me on a certain point of taste? I cannot think the introduction of texts of Scripture into devotional poetry deserving the appellation of a "*blemish*." It appears to me, if skilfully managed, an impressive and appropriate beauty. To say nothing of the scriptural quotations in Pope's Universal Prayer, who could dispense with his

"O grave, where is thy victory,
O death, where is thy sting,"

from *The Dying Christian*?

Who would condemn Thomson for the triumphant assertion in his Hymn, that

"the Great Shepherd reigns,
And his unsuffering kingdom yet will
come"?

If the critic mean that his author has carried this peculiarity to an excess, of course he is right, for every excess is a blemish. But he seems to speak in a more general and unqualified manner.

Art. II. *Hall's Sermon on Ryland*. There is no small resemblance between the styles of our Dr. Dwight and Robert Hall. In both there is a study of striking diction and rolling sentences. Both depend for much of their popularity on the exuberance of their imagination, and the copiousness and splendour with which they illustrate every subject in hand. Neither of them is remarkable for very valuable new and original views of truth, all their attempts at originality being ingenious, and little more. The minds of both have been enriched with classical learning, and with a very wide range of general information.

The critic's correction of the Doctor in his paragraph on the Roman Republic is superfluous. There is a fair antecedent to the pronoun *they* in the word *patriots*.

The two examples pointed out as faulty in p. 8. of the Sermon, would bear defending, if very closely tried by the rules of English analysis.

With respect to the precept about anger in Ephes. iv. 26, I do not think "the case has been mistaken," in respect to that particular text, so much as it has been difficult to reconcile it with another precept by the same apostle, in which anger seems to be altogether forbidden.

Obituary. "The ill-governed zeal in the more active advocates of Unitarianism," which is noticed in one of these articles, is a fault little known in America. Our principal defect has lain in the antagonist extreme.

INTELLIGENCE. *President Jefferson*. - I may be permitted to fill up the picture here sketched of himself by this illustrious man, with some strokes from the pen of one of his many recent public eulogists, and who wrote too from intimate personal knowledge.

"It is in retirement," said Judge Johnson of South Carolina, "that true greatness waits to be exhibited. In the world, man may rise superior to others; here, he rises superior to himself.

"Did time now permit us to visit the hospitable mansion which so long sheltered and dignified his retirement, I should beg leave first to conduct you to the generous hall of the Philosopher of Monticello, crowded by the visitors who paid homage to his virtues: thence to that library, whose shelves once groaned beneath the congregated learning of every age and language, now, alas! stripped by his necessities:—thence to the lengthened vista and shaded grotto, sacred to contemplation and to social converse: thence into the laboratory, where wholesome exercise was elegantly combined with practical ingenuity: thence to the scenes of agricultural and scientific experiment, where curiosity and science were made the ministering handmaids to the good of mankind: thence to the last great work of a great and good man ever intent on the service of his fellow-men, the rising edifices of the greatest literary institution ever projected in America. It was the daughter of his old age; its promotion was the last great care of his life, and its success, among the last lingering wishes that connected him with the world.

"But from this and all other objects I would hasten to lead you to a scene possessing an interest exceeding all these. I would conduct you to the nursery; there to behold the venerable grandsire; him who has filled so conspicuous a place in the history of the age; to whom the most dignified and honourable employments have

been familiar; and whom every intellectual enjoyment has courted through life; him, relinquishing all to become the delighted tutor of a blooming offspring."

Dr. J. P. Smith's Vindication of Dr. Haffner, of Strasburgh.

[We extract the following truly excellent letter from the *Evangelical Magazine* for the present month. A writer in that work under the signature of "Alethia" had charged the Bible Society with employing an infidel in its service, in the person of Dr. Haffner, and the same charge is preferred by a pamphleteer, we believe Mr. Haldane. Dr. Smith's reply is complete, and is highly honourable to his Christian spirit. We are happy to shew, by inserting it in the Monthly Repository, that we are always ready to do justice to the liberality of our Calvinistic brethren. Ed.]

Reply to Alethia; on Dr. Haffner's Introduction to the reading of the Bible.

TO THE EDITOR (of the *Evangelical Magazine*).

SIR, Homerton, Oct. 7, 1826.

IF the duty of vindicating truth and integrity from the presumptions of ignorance or the aspersions of injustice, can ever acquire an increase of obligation, it is when the person injured is not of our own party or sentiments, but is one to whom we feel ourselves seriously opposed in matters of faith and conscience.

I am far from imputing any improper motive to Alethia. I have no doubt that she* is an amiable and pious person, but she has been imposed upon by misrepresentation.

A gentleman for whom I have, during nearly thirty years, felt and cherished high respect, has printed and published, concerning a distinguished Lutheran Divine, that he is a *scoffer at religion* and an *infidel*; and that a small Treatise, written by that Divine professedly as an assistance to the reading of the Bible, was *intended to turn it into ridicule*. These charges were thus brought in the

most positive manner, and in a strong tone of mingled indignation and contempt, against the Rev. ISAAC HAFNER, D.D., Professor of Divinity in the University of Strasburgh, Minister of St. Nicolas's, and Vice-President of the Bible Society in that city.

Shortly after reading these accusations, I received, in a packet of foreign pamphlets, two Reports of the Strasburgh Bible Society; the one at its annual meeting, Nov. 1, 1824, and the other, on the same occasion, Nov. 1, 1825. In both of these, the speeches of Dr. Haffner occupy a conspicuous station. To these speeches I could not but feel an attraction of anxious interest. I read them with close attention. To me they appeared to be the productions of a powerful and richly-furnished mind, in an unaffected style of much energy and eloquence, implying (unless they be a covering for the grossest hypocrisy) a firm belief in the divine origin and authority of the Revelations contained in the Jewish and Christian Scriptures, and breathing an apparently sincere and ardent zeal for their universal dissemination. At the same time, there are indications in these speeches, that the doctrinal sentiments of their author are not in close accordance with what I regard the primary doctrines of the Christian faith. This, however, is no new or surprising thing. We, in our own country, are sufficiently familiarized with the fact, that the foundations and the pillars and external walls of the temple of revelation have been most ably defended, and their impregnability demonstrated, by persons of whom we entertain painful fears that they never entered its sacred gates, or fixed their abode in its interior mansions. In plain language, their views of the *contents* of that revelation which they vindicated, have differed widely from what our convictions represent to us as the essential truths on which the hope and holiness of man depend. But are we, on that account, to call them *infidels*? Are we to cry them down as guilty of the most horrid duplicity? Are we to class them, as Alethia does Dr. Haffner, with such men as Chesterfield and Rousseau? Are we to renounce every hope that, with all their deficiencies, they might derive important moral good from their faith, scanty as it unhappily was? Are we

* The feminine signature obliges me to consider the writer as a lady.

to make no allowance for the influence of education, exclusive courses of reading, anti-evangelical connexions, and the endless variety of unfavourable circumstances incidental to individuals, which contribute so much to the formation of character, and among which I wish that we had not to reckon the ignorant clamour and false vituperation of some well-meaning men? Are we to pay no regard to the value of their services, the outward respectability, at least, of their characters, and the evidences of their sincerity, so far as their views went? Are we to call for fire from heaven upon them and their writings, because, in points of very serious magnitude, we lament that they see not as we see? Who *hath* made us to differ? If Dr. Haffner is to be treated with scorn and insult, and his name stamped with the crimes of ridiculing the Scriptures while he is recommending their universal distribution, and of being a downright Deist, under the garb of a Christian minister—if this be consonant with truth, wisdom, and justice, then it is our duty to apply similar language to the persons and writings of Clarke and Locke, of Watson and Paley, of Lardner and Priestley.

Under the strong impression of Dr. Haffner's speeches, I wrote a respectful letter to the author of the pamphlet before alluded to, expressing my doubts of the correctness of his imputations, and earnestly begging the loan of the *Preface to the Bible*, upon which they are ostensibly founded. More than two months have elapsed, and my old friend has not yet favoured me with any reply.

In the mean time, I did not think it wrong to introduce among the *Extracts* which I have occasionally made from the foreign Reports (and which you have inserted in the *Evangelical Magazine*, to the pleasure and benefit, I trust, of your readers), two passages of the Strasburgh Society's publications: and I also thought it equally proper to make a reference to the accusations which have been circulated among us. I remark, in passing, that Alethia is mistaken in supposing that the *Extracts* which I have sent you are "in order to prove that the state of religion abroad is better than is generally supposed." My object in translating what appeared to me in-

teresting passages, was not to prove either the positive or the negative of that position; but it was to furnish a few *authentic* materials, on which your readers might exercise their own judgment. Apprehensive, I own, that I might not obtain the favour solicited from Edinburgh, I wrote to a friend in the South of Germany, requesting him to procure for me the desired Preface. But before this application could take effect, and in a manner the most unexpected, and I must say providential, three days ago I was gratified with a copy of the work which I had so much longed to see.

Neither my own leisure, nor your limits will permit me to give any other than a very short account of this, which I must call a valuable and interesting production. It is entitled, *An Introduction to the Knowledge and the Profitable Reading of the Bible*. It occupies thirty-seven pages in large octavo, having been printed to bind up with an edition of the Bible: but the intention of so uniting it with the Bible was abandoned by the Strasburgh Committee as soon as they saw that it went beyond the idea of a brief Preface; and it was resolved to be sold separately, as a Treatise which they thought likely to be useful in counteracting ignorant or sceptical prejudices, and in promoting the study of the Sacred Scriptures. Whether this was a wise and good resolution is not the question; I state it merely as *the fact*: and it is IMPORTANT to observe, that this resolution was taken and acted upon *before* the Strasburgh Committee could possibly have had any communication from the British and Foreign Bible Society. The assertion of Alethia on this point, I trust, she will be glad to be assured is the very contrary to her name, the downright reverse of *truth*!

The first four pages of Dr. Haffner's Introduction are occupied with arguing the necessity and reality of a Revelation from God, and shewing that such a Revelation is contained in the Bible. Then follow brief sketches of the contents and general character of each book of the Old Testament, the Apocrypha and the New Testament; and the work is concluded with reflections on the benefit of reading the Divine Word, the duty of universally disseminating it, and glad antici-

pations of its triumph through the whole earth. The limits which I must observe, prohibit me from extracting passages: and it would be impossible for your readers to judge correctly of the work by a few sentences, short and torn from their connexion. If, however, you can open your pages to such a communication, I will make a selection of passages, such as will give, in my opinion, a *fair* and *just* specimen of the sentiments of the writer. I am sorry to say that Alethia has been made the instrument (for she would not *consciously* so belie her own name) of gross violations of this rule of common honesty. The fragments which she has introduced are nearly all so *garbled* and *misrepresented*, as to produce an effect very different from that which they have when read in their connexion. Not only are they most injuriously separated from their connexion, but even the clauses of the very sentences professedly quoted are omitted, evidently for the purpose of making the dissevered fragments wear a more revolting aspect. I now charge upon Alethia the indispensable obligation of answering, in your next Number, the following questions:—Has she ever *seen* Dr. Haffner's Introduction? Does she *understand* the German language? If not, *from whom* has she derived these pretended translations? *On whose authority* has she characterized the work? And why does she write in a manner which is manifestly intended *to make the reader think* that she possesses and has read the whole of the censured pamphlet?

I feel it perfectly impracticable to comprehend, in a few words, a sufficient account of the principles and character of this Introduction. Indeed I cannot conceive of any mode in which that could be accomplished so concisely and fairly as by translating the whole, and annexing notes to explain at length what is only hinted at, to obviate the probable misapprehensions of some readers, to establish by evidence many things which are given in the way of abrupt mention, and to correct and refute what is erroneous or of hurtful tendency, not by the ignorant clamour or irritating abuse which spring out of uninformed and confused minds, but by candid

and just reasoning, by the words of truth and soberness. Dr. Haffner certainly is to be ranked among the theologians of Germany called *Rationalists*. To the *proper* meaning of this term, surely no Christian can object, or wish to be excluded from a share in its character. But in its present conventional use, it includes a great variety, and many shades of sentiments and persons holding them. It is often applied to the Antisupernaturalists, who are only disguised Deists: but it includes also others, whom it would be highly absurd to regard as Deists. Of those who constitute the best of the class, I cannot but entertain a favourable opinion. The Latin writings of Morus, Doederlein, Dathe, Knapp, and Vater, may supply to students in this country a very just and full view of this school of theology. Whatever may be the doctrines held or denied by individuals, I am convinced that the fundamental *principles* of Bible-interpretation, which characterize these divines, are true and solid; and that all the great doctrines of vital Christianity—a Saviour properly divine, Redemption, Sovereign Grace, and Sanctification by the Holy Spirit—are, by the fair application of *those principles*, irrefragably deduced from the Sacred Word. If I may venture to express my humble opinion, it will not be till those principles are made use of, in a clear and judicious manner, for the deduction and elucidation of Scripture truth, that the Protestant nations of the Continent will be raised from the death-like stupor of infidelity and formalism, and the pure gospel flourish again among them. The celebrated M. Sismondi, of Geneva, in one of his recent works, adverts to the exertions now making by evangelical Protestants, for the revival of primitive faith and holiness, in France and other countries. He is evidently misinformed and prejudiced against them; but his principal objection (far, I am persuaded, from being generally true) is, that they do not ground their doctrines and exhortations upon a critical and solid interpretation of the Scriptures. This accusation should be listened to, solemnly remembered, and refuted by the broad evidence of facts. The cause of the gospel is now placed upon a pinnacle among them. O

what wisdom, purity and simplicity (the gifts of heavenly grace) are requisite, for its advancement and honour! Positive assertion without rational proof, arbitrary interpretation of Scripture, passages detached from their connexion, ignorance or disregard of important facts in Biblical criticism, the feelings of religion disunited from consistent doctrinal principles, and violent censures of those who approve not our views, will do infinite harm. Well-informed and reflecting persons are, by such methods, repelled and disgusted, when they might be attracted to the truth, if exhibited in its own characters, and in its mighty evidence.

Alethia brings against Dr. Haffner the charge that "he is *notoriously a scoffer* at vital Christianity, and does not even pay respect to the externals of Christianity." If she has not solid proofs of the correctness of these assertions, she has incurred no trifling responsibility. She refers for evidence to the Edinburgh pamphlet; but I can find no evidence at all there; I find only bold affirmations and heavy charges, resting upon anonymous authority. Of Dr. Haffner's private character I certainly know nothing. One fact, however, I have derived from a source which I know to be pure and faithful. In the days of revolutionary fury and terror, under Robespierre, he suffered nearly a year's imprisonment, with the hourly expectation of being publicly beheaded, because he would not renounce the Christian religion; that is, because, with the strongest temptation to induce him, he would not declare himself to be what Alethia assures us he is—*an infidel*.

I sincerely regret the length of this letter; but I venture to trespass so far as to add a translation of the last sentence in Dr. Haffner's calumniated Introduction: "At what fountain can they [his countrymen, to whom he is recommending the study of the Bible] better quench the thirst of the spirit and the heart, longing for truth and consolation? Yes; he who knows his Bible, who knows the divine instructions there contained, who apprehends them in their purity and brightness, and who in faith has received them into his soul—he no longer turns aside from it, he is more

and more inwardly satisfied that it is from God; he daily enjoys its evidence by its beneficial influence, an influence which whosoever experiences will unite with heart and mouth in the exclamation of Peter, 'Lord, whither should we go away! Thou alone hast the words of eternal life.'"

J. PYE SMITH.

Concise View of the Evidence for the Text of the Three Heavenly Witnesses, in Reply to the Strictures of the Rev. W. Evans.

IN the Repository for July, (pp. 407—409,) the Rev. W. Evans has pronounced the following judgment on the merits of *Ben David*: "In reading Ben David's minute researches into the testimony of the fathers to the text of the Heavenly Witnesses, &c., one is inclined to assent to his propositions; but on reflection, the nature of his argument proves too *subtle* and complicate to retain the lasting acquiescence of the mind in his ingenious hypothesis."

The text of the three Heavenly Witnesses involves a train of events which not only demonstrates its genuineness, but throws a surprising light on Christianity itself, as it came from Christ and his Apostles. I feel an earnest desire to put on record, for the last time, a brief and luminous statement of these events, not for the sake of Mr. Evans and other readers of the Repository in modern days, but of learned inquirers in a future age, who will prefer the evidence of truth to the authority of great names, and who will not have the temerity and injustice to decide on the controversy before a full and impartial inquiry into the merits of the question.

1. It has been handed down to us on the authority of Irenæus and others, who had the best opportunity to know the truth, and who, in this instance, must have felt strong motives to disguise it, that John wrote his Gospel against *Cerinthus* and his followers: and the Gospel itself furnishes sufficient internal evidence to that fact. The system of that impostor was directly levelled against the gospel, as it asserted that Jesus, the man Jesus, was not the Son of God or the Christ, this being a God which had descended on Jesus at his bap-

tism. Now, on carefully perusing the Gospel, we find that the direct object of the Evangelist in writing it was to prove the proposition which the Cerinthians denied, namely, that Jesus was the Son of God, and that the testimonies which he cites in proof of this proposition, are reducible to three—the testimony of the Father at his baptism; the testimony of the Logos performing wonderful works in the person of Jesus; and the testimony of the Holy Spirit to the ascension of Jesus, after being put to death. In the Epistle we have the author's own express declaration, that he wrote it against certain false teachers, whom he calls *antichrist*, *liars* and *false teachers*, who denied the Father and the Son. (See chap. ii. 22.) These were the Cerinthians. Accordingly, the burden of the Epistle is to prove that Jesus is the Son of God or the Christ: and the text of the three Heavenly Witnesses contains those proofs; and they are the very proofs which establish the same fact in the Gospel, here, indeed, drawn up in a connected summary view, while they are there dispersed and separately alleged as occasion required. Take away the disputed verse as spurious, and you take away all the evidence, and the only evidence, in the Epistle which defeats the impostors against whom John wrote the Epistle. If the verse be spurious then the Apostle neglected the testimonies, and the only testimonies, which verify the divine mission of Jesus, which it was his object to enforce—he neglected the testimonies, and the only testimonies, which *prove* those deceivers to be liars, whom he holds forth as liars. Is such a neglect morally possible? No, not on the supposition that John had common sense. But he had common sense: every where he evinces a sense more than common; the spuriousness of the disputed text, then, is a moral impossibility; though Mr. Evans think it a proposition too subtle to be believed.

2. John wrote his Gospel to refute the *Docetæ*. These admitted that Jesus was the Christ; but they denied that he had real flesh and blood. It is allowed on all hands, that the Evangelist had an eye to this doctrine, in recording the incident of the soldier piercing the pericordia, and thus caus-

ing blood and water to issue from it. In the fourth chapter of the Epistle, he notices the authors of the imposture, which this fact was calculated to set aside; and in the eighth verse, allowed to be genuine, the Apostle repeats the fact in this form: "And there are three which bear testimony on the earth, the spirit, the water and the blood, and these three agree in one." Here we see that John notices the *Docetæ* in his Epistle, and he brings, in the eighth verse, three testimonies to refute them. If, then, the eighth verse is a refutation of the *Docetæ*, we are to conclude that the seventh was intended by him as a refutation of the Cerinthians; or did he refute the *Docetæ*, who were less prevalent, because far less specious, but left the Cerinthians *unrefuted*, who threatened the very extinction of the Gospel, because far more plausible and generally received?

3. In the eighth verse John proves that our Lord, as having a real body, actually died: but this in itself proves nothing—for every man dies. But take this in connexion with the seventh, where it is implied that Jesus was *still alive*, under the *official* name of Logos, and this implication, with the subsequent verse, proves every thing: for it proves that he who had died, was now alive: and this is the way which the same writer speaks of his Divine Master elsewhere: "I who *am alive*, *was dead*, and shall live ages without end." Rev. i. 18.

4. It is, then, a fact which invites examination, and defies contradiction, as founded on the eternal basis of truth, that the text of the Heavenly Witnesses attests the *simple humanity* of Christ, in opposition to certain false teachers who maintained the *divinity* of Christ.

5. The conclusion which, with equal force and clearness, follows from this, is, that a text asserting the *simple humanity* of Christ, cannot have been a forgery of any among the Greek and Latin fathers, all of whom, in imitation of the Gnostics, insisted on his divinity as essential to Christianity.

6. A train of mighty events, according with the authenticity of the verse, and the true sense of it, succeeded in Ecclesiastical History, which, being supported by independent evi-

dences, place that authenticity and that sense beyond contradiction to the end of time.

7. The doctrine of Christ's divinity was suggested by the genius of Heathenism. All the early heathen converts, however sincere, were therefore prejudiced in its favour, and adopted it as a happy expedient of removing the scandal of the cross and expediting the progress of his religion in the world at large. But as the sense of this celebrated text, at that early period, was most obvious, and the object which the Apostle had in writing it universally known, the learned pagan converts could not hope to conceal the meaning of the verse without concealing the verse itself. For this reason they avoided to make it the subject of public discussion, and, whenever opportunities occurred, excluded it from the copies of the Scriptures in general use. The same learned advocates soon perceived that the latter part of the text might, without much violence, be represented as inculcating not only that Christ is God, but that he is one in essence with the Father, and thus laying a foundation for the mystery of the Trinity.

8. That a doctrine so opposite to the spirit and object of Christianity should be generally received even in heathen countries till time had removed the apostles and their immediate converts, and till a knowledge of the events which called forth the writings of the New Testament had been effaced from the public mind, appeared, doubtless, impracticable. But by keeping the verse and its new interpretation concealed from the generality of Christians, the corrupters of the gospel might hope gradually to introduce the mystery which it was intended to support into the churches in general, one after another, till the majority regarded it as an essential article of the Christian faith. Now we are assured that measures, which had this object in view, were adopted and put in force for many ages after the second century. From this period to the fifth century, the Latin Church had its *disciplina arcani*; and the Greek its *κρυπτή δογμα*, or *secret doctrine*, which was withheld from the public at large, and communicated only to the initi-

ated, and that after a preparation of great severity and a long trial of their fidelity. The fathers who support these facts, are Origen, Clement, of Alexandria, Eusebius, Chrysostom, Jerome, &c., and the writers among the moderns who have brought them to light are not such men as Lardner and Priestley, who might be disposed to trace the mysteries of Christianity to corrupt sources, but Casauban, Bengelius and the Bishop of Salisbury, whose known orthodoxy could not fail to prompt them to reject facts so suspicious and unfriendly to their system, if they could consistently with truth.

9. The motives which induced the first advocates of the divinity of Christ to exclude the disputed text from the copies in general use, induced also the Greek and Latin fathers to pass over it in silence. Yet there is a large proportion of them who have quoted it either *partially* or *altogether*. And it is to be noted as a remarkable fact, that their mode of quotation is characterized by two circumstances of a peculiar nature, which stamp the authenticity of the verse and its true interpretation with the very impress of truth. The earliest writers had the most powerful motives to be on their guard in this respect: those motives diminished with the lapse of time, that is, with the prevalence of corrupt Christianity. Accordingly, Tertullian, about the close of the second century, is the most sparing in his quotation, as he cites only the last clause, *Qui tres sunt unum*, and is careful to annex his own interpretation of *unius substantiæ*. Fifty years after, Cyprian goes a step farther, adding, *ut scriptum est*, thus shewing that the words of Tertullian were some portion of *Scripture*. At the interval of a century, Cyprian was followed by Athanasius, who quotes the verse more fully, giving us the important information that *John* was the author of that scripture. In the fifth, an orthodox emperor gave the ascendancy to that faith: the *Disciplina Arcani* was dissolved, and the verse was henceforth produced without restraint. But though the verse was fully produced from this period, it was never produced without some artifice to keep out of sight its true

signification. Thus it was sometimes transposed, sometimes interpolated with words foreign to the original text, but favourable to the orthodox sense, and always interlarded with the orthodox interpretation. This fact of itself proves, that the text never came from the orthodox party, because they would have so framed it at once as not to stand in need of any artifice to conceal its real meaning. It proves also that they were all, from Tertullian down to the venerable Bede, fully sensible that the Apostle wrote it against the Gnostics, and consequently against the doctrine which they themselves laboured to support.

10. In the fourth century genuine Christianity was generally extinguished, the far greater number, especially among the learned, professing to believe in the pre-existence of Christ and in his divinity, though the sense in which they considered him as divine was vague and uncertain. The heads of the churches, as they seemed to differ on this question, thought it expedient to ascertain this point by discussing the text of the three Heavenly Witnesses, as they might at length do this without any fear of exposure on the part of those who advocated his simple humanity. Accordingly the Bishop of Alexandria convoked his clergy: before this assembly he put forth this proposition, That there was a *monad in the triad*. The triad meant the three Heavenly Witnesses, the Father, the Word and the Holy Spirit, which it appears from the conference, as related by Socrates, Arius thus properly connumerated; while the monad in the triad signified the Bishop's own interpretation of the last clause, "and these three are one." The dispute, it is well known, broke out like a flame and soon divided the whole Christian world. Constantine, the first Christian Emperor, was now on the throne, and attempted, though in vain, to quench the controversy: and in a letter to the two disputants, he blames them for bringing before the public a discussion that ought to have been buried in the recesses of their own bosoms. And here it is most worthy of attention that the Emperor calls the verse, which was the subject of their disagreement, "a cer-

tain passage of our law," meaning the Christian law or the Christian Scriptures. Constantine, however, failed in his benevolent purposes, and the *Nicene Creed* was the consequence. There is reason to believe that above two thousand ecclesiastics were assembled on that occasion, every church of any note, it is probable, being there represented by its Bishop or some other delegate. The convocation were divided principally into two parties, the one ranging on the side of Arius, the other on that of Alexander. The last clause of the text *was the sole subject of dispute*; the high party, who from their ascendancy called themselves *orthodox*, maintaining that it meant *unity of essence*; the other, that the unity meant was *unity of consent*. The sentiments of Tertullian were considered as the true standard of orthodoxy, and a century and a half before, he interpreted the clause as meaning *unius substantiæ*; and as there was no word in Greek expressive of this idea, the ascendant party coined a new term on the occasion—*ὁμοούσιον*, *homōisium*, of the same essence. The Arians were defeated: but the history of this important crisis is scandalously partial and defective, as entirely consisting of *ex parte* account.

11. The Arians, though now overcome, soon rallied, and fifteen years after ninety-seven Arian Bishops met at Antioch, and drew up a creed in opposition to the *Nicene*, which places the controversy between the parties in a clear, unequivocal light. They oppose to the doctrine of the *homousion* the unity of *agreement*, that is, agreement between the three witnesses, and this brings home the dispute to the text of the three Heavenly Witnesses. If any reasonable doubt can remain on the question, it must be removed by the state of the dispute between the orthodox and the Arians in the thirteenth century, when the verse was known and not called in question. Thomas Aquinas insisted on the orthodox sense of the unity; Abbot Joachim on the agreement between the Heavenly Witnesses. This dispute was then avowedly grounded on the verse; the dispute was precisely the same in the fourth century; we conclude, there-

fore, that the foundation must have been the same, namely, the existence and notoriety of the controverted text.

In this memorable dispute, which decided the fate of Christianity for fifteen hundred years, three things of considerable moment are implied. First, the Nicene Creed proceeded on the grounds of the *Disciplina Arcani*, by which the verse was withdrawn from the knowledge of the public at large, and thus it recognized the real existence of *the secret doctrine*: for both the Orthodox and the Arians disputed the meaning of the verse without ever noticing the verse itself in a direct manner. Secondly, the object of Constantine in drawing up that creed and sending it as a standard of faith to the several churches, was to put an end to all the disputes and animosities which the various interpretation of the text had hitherto called forth. Thirdly, though the learned controverted the sense of the text, not one of the contending parties called its *authenticity* in question. This was an important circumstance. The persons assembled were heads of the churches, and had in their possession all the original MSS. which had descended to them from the days of the apostles, probably with the very autograph of the Apostle John in the number; yet all these men acquiesced in the genuineness of the text without suspecting that it was possible to doubt it.

12. About the middle of the fifth century Jerome, under the patronage of Pope Damasus, undertook to give a correct edition of the Jewish and Christian Scriptures. Theodosius was a violent persecutor of the Arians, and his elevation to the throne raised the orthodox cause above all fear of opposition. This circumstance rendered Jerome free to restore the text to the knowledge and use of the public, and to dissolve for ever the *Disciplina Arcani* of the Latin, and the *κρυπτον δογμα* of the Greek Church. To this the seven canonical epistles he prefixed a short *prologue* or *preface*, in which are implied two circumstances of high moment, namely, that the text of the three Heavenly Witnesses was excluded from the editions in common use, and that he restored it on the faith of the Greek manuscripts.

13. The *secret discipline* being thus dissolved by Jerome, every motive was thus removed for concealing or partially quoting the verse. Accordingly, the ecclesiastical writers who succeeded Jerome, such as Fulgentius, Eucherius, Cassiodorus and Vigilius Thapsensis, cite it at full length, though not without certain artifices accompanying it to disguise its true signification.

14. Hunneric, King of the Vandals, a furious persecutor of the Trinitarians, summoned the orthodox bishops, at a stated time, to appear at Carthage to dispute with the Arian doctors in his court. This summons was sent, not only to the provinces of Africa, but also to Egypt, Greece and the isles of the Mediterranean; and they assembled to the amount of *four hundred*. Here they made their defence, and, behold! they produce in it the text of the three Heavenly Witnesses, as it had, but a few years before, been restored by Jerome, and as we now have it in the Vulgate and in the Original. This was in the year 480. Did these four hundred bishops conspire to forge the verse on this occasion? The supposition is extravagant folly. Suppose that four hundred men, who at least professed integrity and truth, who had hitherto been unknown to each other, who had a character to maintain as teachers of Christianity, were all capable of conspiring in a gross act of fraud; yet they knew that they had to produce it before *learned adversaries* who would be sure to detect it, and before a powerful prince, who, on detection, would not fail to punish them, one and all, with imprisonment, with death, or with exile, or at all events brand them with infamy. The forgery was morally impossible.

These are the propositions which Mr. W. Evans pronounces too subtle to be believed; and by one grand *coup de main* he sets them aside by the following summary of Porson against the verse: "In short, if this verse be really genuine, notwithstanding its absence from all the Greek MSS., notwithstanding its absence from all the versions except the Vulgate; notwithstanding the deep and dead silence of all the Greek writers down to the thirteenth, and most of the Latin down to the middle of the

eighth century; if, in spite of all these objections, it be still genuine, no part of scripture can be proved either spurious or genuine; and Satan has been permitted, for very many centuries, miraculously to banish the *finest passage* in the New Testament from the eyes and memories of almost all the Christian authors, translators and transcribers."

On this passage the learned Mr. Evans exclaims, "Vain are the subtleties of sophistry, and even the surmises of probability, in comparison with the positive facts of this historical deduction." This summary is remarkable for two things—the facts are palpably misstated, and the very foundation of all his reasoning is a gross misconception. The passage is the finest in the New Testament for proving the Trinity, and yet the Fathers, all of whom were Trinitarians, have not quoted it: therefore the verse is spurious, or Satan has been permitted to banish it from the eyes and memories of men for many centuries. All that Satan has done in this instance was to dictate the articles of the Church of England, which Mr. Porson, in this case, implicitly believed, and thus deprived him of his usual sagacity. Had he, as a critic, taken the verse and examined it in connexion with the facts which called it forth, he would then have seen that the Apostle intended it not to prove the Trinity, but to preclude the foundation of the Trinity by setting aside the divinity of Christ. This was known to the Greek and Latin fathers from first to last. The true statement then is this: the Christian writers did not quote a verse which, if they had fairly and fully quoted, could not fail, on the authority of an apostle, to erase their own system to the ground. Behold, to what depth of degradation implicit authority or early prejudice reduces the mind of man! Mr. Porson might boast of talents even to classical inspiration; but here we see him on a level with the meanest driveller that ever turned over a classic page.

Nor is it true, as an historical fact, that all the Greek and Latin fathers have preserved deep and dead silence in regard to the verse; for it is demonstrable that above twenty of them have quoted it partially or totally, and that within the space of

the first six centuries. The assertion of Mr. Porson here is indeed flagrantly false, and will remain a stigma on his memory for ever. With equal confidence he and Griesbach and the Quarterly Reviewer assert, that the verse was unknown to the Venerable Bede; yet whoever will take the trouble to examine his work will find that Bede comments upon it, though for the purpose of disguise he has put it out of its proper place. This single instance shews that no dependence can be put in the statement of facts given by Mr. Porson and his coadjutors.

But the Greek MSS., whose authority can alone decide the question, negative the verse. This is an appeal to fact, and all reasoning against it is nugatory. This I allow is an argument of grave importance, and must be answered. A MS. containing a passage bespeaks its authenticity only so far as to shew that that passage was extant when the said MS. was written, being, in all probability, copied like the rest from an antecedent original. Three of the oldest Greek MSS. reach, it is supposed, back to the fifth century; and the absence of the text from them implies that it was not then in existence. This is the inference that I have to set aside, and the following facts prove that the verse was in existence and known to all the learned.

1. The writings of Tertullian, Cyprian, Athanasius, Basil, Cyril, &c., from the second to the fifth century, shew to a moral certainty that they were acquainted with the verse, and that they felt some powerful restraint against quoting it fully and fairly.

2. In the beginning of the fourth century the verse became a subject of violent controversy; representatives of all the Christian churches in Christendom then assembled to decide on its meaning. These men were in possession of the Greek MSS. which had descended from the times of the apostles, and probably the very autograph of the Apostle John; and the absence of the slightest suspicion of its spuriousness on their part, proves that there was no ground for such suspicion, that is, proves that it was extant in every authentic document within their knowledge.

3. Some few years after this, thirty-seven bishops, who drew up the Anti-

nicene Creed, at Antioch, virtually give their united testimony to the same effect, namely, that there was from the beginning no Greek MS. of authority which did not contain the text.

4. The four hundred orthodox bishops cite the verse correctly before Hunneric; this was in the year 480, a whole century, if not two whole centuries, anterior to the oldest Greek MSS. now extant.

5. The disputed text is found in the *Vulgate*, and this version also is anterior to the oldest Greek MSS., at least by a century. The author was Jerome, the most learned of that age, who was thoroughly acquainted with the state of the MSS. then extant, and he virtually pronounces that all those of authority which had descended from the apostles contained the verse. He has asserted another thing of high moment, namely, that the common copies did not contain the text of the three Heavenly Witnesses, it being excluded by the editors. This fact I say is of high moment, because it accounts for the absence of the verse from the subsequent copies which now form our MSS. These MSS. do not contain the text, *because they are copies of copies from which the text had been erased.*

The conclusion is this: while the Greek MSS., from the sixth century to the present time, do not, for the most part, authenticate the text, all the MSS. from the first to the sixth unite in testimony to its authenticity. Let Mr. W. Evans, or Mr. Fox, or Mr. Kenrick, or Dr. Carpenter, invalidate this conclusion; they are too wise to attempt it. As soon will they be able to recall the flight of past time, and undo the train of events which it produced in ecclesiastical history during the revolutions of sixteen hundred years. Still they will not be convinced. This is immaterial; time will sweep away their opinions, and more independent critics, in a future age, will decide on the question. *Commenta opinionum delet dies, naturæ et veritatis judicia confirmabit.*

J. JONES.

Correspondence between the Bishop of Norwich and the Titular Archbishop of Tuam.

THE following letters between the Roman Catholic Archbishop of

Tuam, and the Bishop of Norwich, were read at the last Catholic meeting at Ballinasloe:—

MY LORD, *Tuam, Oct. 2, 1826.*

I have the honour to inclose the copy of a resolution, adopted at a meeting of the Catholic inhabitants of this town and union, held on Thursday, the 28th of last month, for the purpose of petitioning the Legislature for Catholic Emancipation. My own feelings of respect and gratitude towards your Lordship accord so perfectly with those of the meeting, that I am anxious to obey their desire as expressed in the resolution with as little delay as possible; and trust I shall be justified in the anticipation that your Lordship will be pleased to accept this delegation of our most sincere and unreserved confidence.—I have the honour to remain, with the most profound respect, your Lordship's most obedient and devoted humble servant,

O. C. KELLY.

To the Lord Bishop of Norwich, Norwich.

Reply.

MY DEAR LORD,

The Catholic inhabitants of Tuam and the Union, do me but justice in thinking that there is not a single individual in the United Kingdom more cordially attached to the great cause of civil and religious liberty than myself, or who contemplates with more surprise and sorrow the impolicy, the injustice, and the want of Christian charity, by which so many loyal subjects and conscientious Christians are deprived of those civil privileges, to which they have, in my opinion, an unquestionable right, for no other reason, which I am able to find out, than their steady attachment to the religion of their ancestors.

Old as I am, I will gladly present to the House of Lords the petition mentioned by your Grace; and I shall be happy to have an opportunity of bearing my humble testimony in favour of the most injured people upon the face of the earth.

Believe me, Sir, with great truth, your affectionate brother,

HENRY NORWICH.

Norwich, Oct. 9, 1826.

To the most Rev. Dr. Kelly, Lord Archbishop of Tuam, Tuam, Ireland.

OBITUARY.

1826. Oct. 12, in the 73rd year of her age, Mrs. ALLMAN, wife of George Allman, Esq., *Overton*, near *Bandon*, *Ireland*. The tribute paid to the memory of departed worth often appears to strangers to be overcharged, because they feel but little interest in the character or lives of persons whom they have never known. Such a tribute, however, is not immediately addressed to strangers, but to those who can best appreciate its justice; and to whom the piety and uprightness of the deceased may serve as a silent admonition or as an incitement to persevere in well-doing. It is with this view that the writer of these lines attempts to delineate the character of this excellent woman, under the hope that a faithful record of her worth may stimulate her numerous connexions and descendants to walk in her steps and to emulate her virtues.

Mrs. Allman was a member of a family which, for several generations, has been distinguished in Ireland for an inflexible attachment to religious truth, and a steady maintenance of the principles of Christian liberty. Her paternal grandfather, the Rev. *Josias Clugston*, was minister of the numerous and respectable Presbyterian congregation of *Larne*, in the county of Antrim, at a very interesting period in the history of the Presbyterian Church: when, about a century ago, the Presbytery of Antrim nobly asserted their spiritual freedom, by their rejection of all human symbols as unwarrantable assumptions of ecclesiastical authority, and by receiving and acknowledging the Holy Scriptures alone as the unerring standard of faith and practice. In the arduous struggle occasioned by this assertion of the right of private judgment, Mr. Clugston took a most active part, and was associated in this work with *Abernethy*, *Colvil*, *Holiday*, *Taylor*, *Bruce*, *Shaw*, *Nevin* and other distinguished ministers; men whose names will be remembered with respect and veneration as long as rational piety and liberty of conscience shall continue to be cherished amongst Presbyterians, or to be valued by mankind. Mr. Clugston lived to a very advanced age, and had the satisfaction of seeing the principles for which he had so firmly contended, widely diffused amongst the Presbyterians of Ireland. He was a man of singular simplicity of manners and benevolence of disposition. He was beloved by the members of his flock with the most cordial attachment, and, even to this day, his memory is

preserved amongst their descendants at *Larne*, with the greatest reverence and affection.

His only son, the Rev. *James Clugston*, (father of Mrs. Allman,) became a licentiate in the Presbytery of Antrim at an early age; and was soon after called to the pastoral office in the congregation of *Bandon*, in connexion with the Synod of Munster. He was a pious, learned, able and faithful minister of the gospel; a steady supporter of the right of private judgment, and a strenuous assertor of the great principles of civil and religious liberty. In his disposition were happily blended moderation with zeal, liberal forbearance towards others with a fearless avowal of what he conceived to be the truth, and a meek suavity of manners with unbending firmness of principle. Such a minister was peculiarly well suited to discharge the duties of his sacred office in a district where those unhappy religious feuds, that have been the disgrace as well of Ireland, prevailed to a great degree. The bigotry, intolerance and mutual dislike heretofore exhibited towards each other by the adverse factions under religious denominations in that part of Munster, were most deplorable and shocking, and can be paralleled only by the rancour that subsisted between the Jews and Samaritans of old. Under a deep conviction that these feuds were not only destructive of the peace and subversive of the prosperity of Ireland, but utterly irreconcilable with genuine Christianity, this excellent man devoted all the energies of his mind and all the efficacy of his instructions and example, to eradicate bigotry, to soften political asperities, to allay religious animosities, to subdue uncharitable feeling, and to diffuse widely that good-will to all, which constitutes a distinguishing feature in the character of every true disciple of the Redeemer. "To do unto others as we would that they should do unto us," was the great rule which he incessantly urged as the infallible antidote against all violence and strife, and as the divine remedy to heal the wounds of political rivalry and of religious discord. And his efforts were not in vain. Beloved, esteemed and respected by all classes, ranks and denominations, he was appealed to as a general arbiter of differences; and, in this respect, his influence was extensively beneficial. The mild, tolerant, liberal spirit recommended by his example, gradually took place of bigotry and party exasperations, and though he was not completely suc-

cessful in quenching the spirit of faction in every instance, he had yet the satisfaction of perceiving the tone and disposition of society to be materially improved. His congregation, in particular, acquired, during his ministry, a character for liberality of sentiment and universal good-will, which has been ever since uniformly sustained by their descendants, and by his successors in the pastoral office. So much real good may be effected by a single individual who has truly imbibed the spirit of the Redeemer's gospel! Happy would it be for this distracted land if the ministers of religion of all denominations would imitate this example! Full of years, and more matured in piety and virtue than in age, this faithful servant of Jesus departed to his reward, with a character of unblemished sanctity and uprightness, and with the rare felicity of never having been embroiled in any angry dispute, or of having given intentional cause of offence to any of his fellow-creatures. *"Blessed are the peace-makers, for they shall be called the children of God."*

Mrs. Allman was the only daughter of this excellent man, and the superintendence of her education formed an object of his most tender solicitude. It was his delightful task to store her mind in infancy and youth with rational piety and virtuous principles; to instruct her early in love to God and good-will to her fellow-creatures; and to set the Lord Jesus before her as the ceaseless object of her gratitude, trust and imitation. In directing her pursuits and prescribing her course of reading, he aimed at conferring solid and substantial acquirements, rather than ornamental and showy accomplishments; and he selected for her studies, not such works as merely gratify the imagination, but such as convey useful knowledge, or tend to the cultivation of a devotional taste, or enliven the benevolent affections, or confirm the love of moral purity and uprightness.

The progress of the pupil amply repaid the care of the instructor. Gifted with a memory of strong retention, and with intellectual powers of no ordinary capacity, she was enabled to profit by the advantages she enjoyed; and her mental attainments reflected honour on her father's care. Few women possessed a mind better furnished with useful and elegant knowledge. She was familiarly acquainted with the best historians, poets and moral writers in the English language; and, in her delightful and instructive conversation, she had the happy art of disclosing, without ostentation or effort, the rich stores of her cultivated and refined understanding. Hence her society was so well calculated to improve

and edify, that it was eagerly sought after, and considered as a benefit of great value by her acquaintances and friends. From taste and education, as well as from a strong sense of duty, she was much devoted to religious study, and to meditation on sacred things. Early trained to an intimate acquaintance with the word of God, she made the study of the Scriptures an indispensable part of her daily avocations through maturity and old age; and her favourite reading was such works of the most distinguished writers on religious subjects as tend most clearly to elucidate the Sacred Volume or most powerfully to enforce its precepts. But though she was versed in scriptural knowledge to a very rare and uncommon degree, her knowledge was not of that description "which puffeth up." She assumed no air of superior wisdom; affected no dictatorial tone of decision; displayed no art of sanctimonious grimace.

All her religion was practical, rational and calm; zealous without bigotry, fervent without fanaticism. She was, therefore, humble-minded, liberal, grateful, contented and serene. She cherished the most enlarged conceptions of the goodness of the Universal Parent. She delighted to trace his Omnipotent hand in the magnificence of the creation and the beauties of nature; but she delighted still more to dwell upon his grace and goodness in the wonders of redemption. The whole human race she regarded with affection as the members of God's family; and it was her firm belief that the upright and good of every tribe, sect and kindred, will be received by Him in mercy, into the everlasting kingdom of the Redeemer.

As *home* is the proper sphere of female duty, and domestic virtues the best evidence of female principle, so the character of this excellent woman appeared to the greatest advantage in the well-ordered management of her household. Her duties as a matron continued for the long period of fifty years; and, during the whole of this protracted course, her conduct was truly exemplary in every relation. Blest in a partner of congenial dispositions, she was a devoted, happy wife; rendering home attractive by her affectionate cheerfulness, and delightful by her companionable talents and the charms of her instructive conversation. As a mother, the dearest object of her heart was to train up her numerous family of sons and daughters to piety and virtue; to this object were directed her ceaseless vigilance, her fondest care and her fervent petitions to Almighty God. As the mistress of a large establishment, her character was remarkable

for activity, prudence and the exercise of judgment. By a regular distribution of her own time, she was enabled to conduct the arrangements of her numerous family with perfect regularity, without encroaching on the hours dedicated to religious duty and mental improvement. The habit of rising at a very early hour, (a practice which she continued to the close of life,) enabled her to devote two hours of every morning to useful reading and pious occupations. To the poor and distressed she was a most humane, generous and compassionate benefactress; ever ready not only to relieve, but to visit, to console and to advise. In her general intercourse, her manners were distinguished for frankness and candour; for mild forbearance and charitable allowance; for kind hospitality, winning cheerfulness and courteous attention. In her religious tenets, she was a decided Unitarian, from deep and immovable conviction founded on the word of God: and if our Saviour's rule be a just criterion by which we may judge of the truth of any system, surely that system must be well founded which produced such excellent fruits in the life and conduct of this faithful servant of Christ.

The inheritor of her father's virtues, she has, like him, bequeathed to her posterity an example which holds out to them all a benign and steady light to cheer them through the vicissitudes of their earthly journey, and to guide them to the practice of that religion which was her joy and support through life, and her steadfast trust and consolation at the awful hour of dissolution.

November 9, in the 77th year of his age, at *Clifton*, SAYER WALKER, M. D. His parents were Dissenters of the Independent denomination, and he was educated for the ministry at a public institution in that connexion. His first settlement as a minister was with the Congregation assembling at Castle Green, Bristol, after which he was established at Enfield, in Middlesex, where he remained until the year 1792. At this period that original weakness of voice which had occasionally interrupted his ministerial duties had so much increased as to incapacitate him for public speaking.

The study of medicine having always been a favourite pursuit with him, and much of his time and attention having been devoted to it, he was quite prepared to enter immediately into that profession, which he exercised in the metropolis with little interruption until within a few months of his decease.

Although in after life his theological opinions greatly deviated from those in

which he had been educated, yet nothing was wanting on his part to maintain a cordial intercourse with those with whom his views were once assimilated, and scarcely any thing drew from him severer animadversion than when it happened that he heard what he considered an unfair representation of their principles.

As a physician, he was seldom introduced to the chamber of disease without also becoming a sympathising friend; and in his neighbourhood, or with mankind at large, he was remarkably distinguished by courtesy and urbanity of manners. His conversation was not only instructive, but highly entertaining; his anecdotes, of which he possessed a considerable fund, lost none of their effect from a want of point and emphasis, although in the last years of his life his voice was so much enfeebled. The direct as well as indirect tributes of respect which are paid to his memory are felt by his family to contain no flattery, for they who saw him in his daily walk of life knew how exemplary he was as a husband, a father, and a master. In 1822, the conjugal tie was broken which had united him for fifty years with one whom he described as "the most valuable treasure he ever possessed on earth." A few weeks after this affecting bereavement, his children were alarmed with the apprehension that he would speedily follow their beloved mother. But although he was then spared to them, and for farther usefulness, his health received a blow from which it never recovered. Still, however, his professional duties were continued and did not cease until the spring of the present year, when also his connexion with the City of London Lying-in-Hospital closed. This valuable institution, for more than thirty years, he had watched over with paternal care. At that time he resolved to try the mild atmosphere of Clifton, and accordingly quitted Hampstead on the 1st of May, leaving his valued friends at that place and in the neighbourhood of London with no small regret. His bereaved children now look back with heart-felt satisfaction on the enjoyment he experienced at Clifton during the summer months from the beneficial influence of the air, the contemplation of the fine scenery, and a renewed intercourse with friends who had been his intimate associates during his former residence in the neighbourhood. Here, also, it cannot be doubted but he had recollections of the most interesting kind, for it was at Bristol that the first years of his happy married life were spent, and there his parental affections were first awakened. Such was the im-

provement in his health that his children almost flattered themselves that years might have been added to his mortal career, but in the counsels of Providence it was otherwise ordained, and they not only bow with submission to the Divine decree, but gratefully acknowledge that it was a most merciful dispensation which spared them the contemplation of mental decay and much corporeal suffering. With the declining year his health declined, but his speedy removal was not anticipated till within two days of his disease, and then it took place very suddenly.

Those of his children who were hastily summoned to witness the last conflict, found death disarmed of his terrors, and amidst the agitation and affliction occasioned by a conviction that a final separation in this world had taken place, they felt as if treading on hallowed ground. The deep repose which rested on the features of their honoured father seemed to assist their conviction that he would be awakened from it at the dawn, and partake of the engagements of that interminable day which will shine with increasing brightness for ever and ever.

Fain would they retain a vivid impression of that sadly pleasing scene. Such a transition is in accordance with the following extract from some lines written by him some years ago:

O may some messenger of love,
Commissioned from the courts above,
Attend me thro' the mystic flight,
To the fair realms of perfect light!

May his surviving children aspire to an imitation of his excellencies, and thus be permitted to hope that their latter end may be like his!

He was interred on the 18th inst. in the burial-ground of the Lewin's Mead Congregation, and in the same vault with his venerated predecessor at Castle Green, the Rev. Mr. Jellard, where also it is supposed the remains of his infant son and first-born child were deposited. A truly appropriate and affecting funeral address was delivered by the Rev. John Rowe. "Mark the perfect man and behold the upright, for the end of that man is peace." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

Nov. 26, suddenly, at *Highbury Place*, in his 82nd year, sincerely lamented by a numerous circle of friends, JOHN NICHOLS, Esq., F.S.A., author of "*The History of Leicestershire*," and "*Literary Anecdotes of the Eighteenth Century*," and for nearly 50 years Editor of the "*Gentleman's Magazine*." This veteran in the field of literature has rendered great service in his day to the reading public; and though in his character of "*Sylvanus Urban, Gent.*," we do not admire his High-church and Tory principles, we must do him the justice to say, that he exhibited as much liberality and candour as could be united with those principles.

CORRESPONDENCE.

In this our final notice to Correspondents, we have to acknowledge the receipt of communications, which for various reasons have not been used, from Messrs Ashdowne; J. C. Means; and Discipulus; on the subject of Baptism.

Philalethes' paper is left for him at the publishers'.

We wish the poetic merit had equalled the piety of J. E.'s "*Lines*."

The packet from our much respected correspondent G. A. of Ireland, did not come to hand till our two numbers for November and December were made up and nearly worked off.

Guillaume will see that we have anticipated his wish in the present Number.

Should any communications be hereafter addressed to the Editor, they will as a matter of course be forwarded, unless otherwise directed, to the Conductors of the New Series.

The Stock of the MONTHLY REPOSITORY is about to be arranged, and Subscribers in want of *back Volumes* or *Numbers* are requested to make early application for them, in order to guard against disappointment.

With considerable pains and expense, a few COMPLETE SETS of the MONTHLY REPOSITORY have been formed, and may be had, in various Bindings, of the Publishers or Printer.

ERRATA IN NUMBER FOR OCTOBER.

P. 573, col. 2, line 15 from bottom, for IMMUTILATED, read UNMUTILATED.

P. 575, col. 1, line 18, from bottom, for "disease," read *decease*.

Our correspondent N. allows us to correct on his authority a mistake in the communication from Dorchester, p. 630, col. 1, lines 13, 14 from the bottom: for "the Rev. Mr. Kiddle," read *the Rev. James Kettle, a native of Evesham, in Worcester-shire*, and so, *Kettle* for "*Kiddle*," in two other places.

GENERAL INDEX

OF

SUBJECTS AND SIGNATURES.

*** The Names and Signatures of *Correspondents* are distinguished by Small Capitals or Italics: as different Correspondents have often adopted the same signature, some ambiguity in the references will unavoidably arise; but this is an inconvenience necessarily attached to anonymous communications.

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